VOL. IV. APRIL, 1889. No. 4.

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CONTENTS.

True Life. *Hilary Bygrave.* - 145
SERMON: The Judgment-Day of the Church. *Rev. Chas. G. Ames.* - 145
The Russian Church. II. *Thomas Van Ness.* - 152
Universalist and Unitarian Belief about God and the Bible. *R. A. Greene.* - 155
How the Catholic Church Teaches History. *George W. Cooke.* - 156
A Thought from the School-Room. *Chas. J. Staples.* - 161
Jesus of Nazareth: The Power of his Personality. *J. H. Crooker.* - 162
Dr. Martineau's "Study of Religion." VI. *Eliza R. Sunderland.* - 164
Unbelief that is Belief. - 168
Edward Everett Hale. *Mrs. Bernard Whitman.* - 169
A New Era for Woman. *Helen P. Jenkins.* - 172
Mrs. Ormiston Chant. - 172
Brahmoism and Christianity. *H. H.* - 174
The "King's Daughters," Again. - 175
One Upward Look Each Day. - 176
I Love. *Lee Fairchild.* - 177
Science's "Chambers of Torture." - 177
A New Professorship for Meadville. - 178
The Memorial to Dr. Priestley. - 179
Editorial Notes. - 180
Woman's Word and Work. - 182
Universalist Notes. *J. C. A.* - 183
English and Foreign Notes. *J. C.* - 183
Literary Notes. - 184
Publications Received. - 186
The Reviews and Magazines. - 186
News From the Field. - 187
Jottings. - 191

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THE UNITARIAN:

A Monthly Magazine of Liberal Christianity.

VOL. IV. APRIL, 1889. No. 4.

TRUE LIFE.

As rolls the stream of time along,
Life's joys or woes increase;
Our days are spent in anxious strife,
Or else in solemn peace.

Unruffled ease may not be ours,
Not ours the flowery mead;
In God's great school of discipline
The purest hearts must bleed.

Stagnation is the soul's decay,
And trivial joys are vain —
The sense of worth must ever be
The spirit's truest gain.

Be ours the high resolve that wins
Devotion to the right,
That makes stern Duty's face benign
With love's unselfish light.

So shall sweet peace dwell in the heart,
Tho' joys may come and go;
The sea so restless to our sight
Is calm and still below.

HILARY BYGRAVE.

Belmont, Mass.

THE JUDGMENT-DAY OF THE CHURCH.

A SERMON, BY REV. CHAS. G. AMES, BOSTON, MASS.

The time is come for judgment to begin at the house of God.—I. Pet., iv, 17.

Can we at all comprehend the time in which we are living? To me, we seem to be in the midst of a solemn judicial proceeding — a day of judgment, when all human affairs, and we with the rest, are being put on trial, and are undergoing a searching inquiry. The judge of mankind does not array himself in robe and wig and ascend a bench: he is a discerner of the thoughts and interests of the heart; all things are naked and open to the eyes of him with whom we have to do. But the proceeding is not less solemn, searching and decisive because carried on informally; carried on privately, in the court of individual reason and conscience; and, publicly, in the collective mental activity of our time, in the visible conflicts of principle and in the out-working of social results. For who does not see that what we call civilization is being put to proof, — that all established institutions and time-honored standards are under challenge? Nor is the tribunal less divine because it is set up in the human mind, and conducted by human faculties. "It is the Lord's doing; and it is marvellous in our eyes."

The test of an iron girder or a stick of timber is, how much weight will it carry? how much strain will it stand? The test of a factory is, what quality and quantity of products does it turn out? The test of an athlete may be, how much can he lift, or how far and fast can he run? Heart, brain, lungs, every organ and fibre, are tested by the daily demand for endurance and performance. So are principles and institutions tried by experience and by their fitness to human nature and need. Our educational systems and methods must submit to be tested by the kind of men and women they produce; our political institutions by the amount and kind of liberty and benefit they procure for the people. The people themselves must answer for the wisdom and justice of their laws, for their loyalty to those laws; they must prove their capacity for self-government and for intelligent co-operation in promoting the common welfare. And the stuff of every man's and woman's character is continually tested by the life-trial, as gold is tried by the fire. Always we are before the all-viewing judgment-seat; always the books are open; always, whether they know it or not, the living are judged out

of the things written in the books, according to their works.

But the standard of moral judgment is adjustable to changing conditions. With every increase of intelligence and ability comes increase of responsibility. In this wide process of human evolution we are carried up to new planes of possibility, and therefore of duty; for where much is given, there will much be required. Thus come critical periods in history,—awful days of reckoning,—when thought, feeling and conduct, and their organic expression, must be adjusted to higher standards as the only escape from degeneracy and decay, or from personal and social damnation. Then, whether we will or not, we are all summoned before that judgment-seat of Truth, which is the bar of God. Then, on the dome of the sky, as on a mighty bell, a new hour strikes for the world.

I must speak of *the present religious situation* as one of high and pressing judicial inquiry. Our sacred institutions, authorities, beliefs and methods, are being brought to trial; brought to trial both in the private mind and before all Israel and the sun. "The time is come for judgment to begin at the house of God."

The sacred books, the doctrines, the church, the ministry, the religious ideals, standards and customs, must all undergo impartial, passionless, thorough scrutiny. On the threshing-floor of the world, through the so-called Christian ages, have accumulated vast heaps of wheat and chaff; and lo! there comes a Mighty One, a majestic Spirit of Truth, whose winnowing-fan is in his hand, and he will thoroughly clear his floor; his wheat he will gather into his garner, the chaff he will burn with unquenchable fire.

This discriminating or judging process goes everywhere and reaches all human concerns. "God will search Jerusalem with a lighted candle," said a Hebrew prophet; meaning that the All-Seeing would look into every corner. To deal with the spiritual condition of a people is to deal with their entire life,—ecclesiastical, civil, social, literary, educational, industrial, domestic, personal; nothing escapes; for to touch the heart is to touch every organ and tissue.

Such a judgment-day comes with every increase of light. For the light makes manifest our imperfections, and compels us to condemn them, or to do worse and become worse. "For judgment I am come into the world," said Jesus. The light which came with him revealed the incompleteness of the old order and the possibility of a better one. It compelled men to choose whether they would remain in the bondage of the form and the letter, or rise into the light and liberty of the spirit. It compelled a new valuation of all things; things long held as precious were shown to be inferior or worthless, while things long despised were seen to be precious in the sight of God.

Away went temples and priest; the gods of Olympus scampered off to oblivion; the idols were sent to the curiosity-shop; the gorgeous old worships with their oracles and litanies, their pomps and processions, their painted scenes and stage properties, were swept into the rubbish-heap. Was it so sad that the fires went out on ten thousand altars? No, the sky was left clear of their blinding smoke, and men of humble heart looked up and saw the face of the Father. "The fair humanities of old religion" gave place to a broader brotherhood; the profitable and oppressive monopoly of spiritual functions and the trade in sacrifices vanished before a faith which made every man a priest of the Most High; and as the old Jerusalem perished, there were visions of a new Jerusalem, coming down from heaven.

Great judgments and transformations were accomplished eighteen centuries ago, through divinely human agencies and through an increase of spiritual light: what may we look for to-day? Has there not once more been a great increase of light? "*Whatsoever doth make manifest is light.*" The proof of increasing light is increasing clearness of vision; and certainly nothing looks to us as it did to a former generation. *Imperfection* has become manifest and

glaring: imperfection in our traditional faith and practice, and in the evidence on which that faith has rested. The light has made plain to many eyes the incompleteness of Protestantism as well as of Romanism; of Unitarianism as well as of Orthodoxy; it has made it impossible for multitudes to retain their reason or their honesty and still to think and feel, or profess and act, as their fathers did.

"God is light," said a Christian apostle. "God is a sun," sang a Hebrew poet. "Walk in the light, and ye shall not stumble," said Jesus. No matter how or whence light comes, it is God's revelation; it is commanding; it brings every work to judgment.

This modern light, which shines in our minds and illuminates the whole field of religious thought,—this increase of rationality which is like more abundant life,—this wider and exacter knowledge of human history and of natural law—shall we call it a flash from the pit? or shall we devoutly recognize it as our heaven-sent guide? And if that light shines in our own minds and enables us to *judge* more wisely, and thus to correct and amend our ways, must we not take heed lest the light within us become darkness? By that light we must approve or condemn all that we have called sacred, as well as all that we have called secular.

What if Geology shows us that the world is older than the Hebrews thought? What if Astronomy shows us that the ancient conception of the universe, with this little earth for its centre, was a natural but childish mistake? What if the old arguments for miracle, and the whole theory of supernaturalism, should break down under honest scrutiny of the evidence? What if better acquaintance with history lets us see the growth of Jewish and Christian myths as plainly as we can trace those of Greek and Roman? What if this sublime and unequalled collection of ancient writings is found, on closer scrutiny, to reflect the errors as well as the wisdom and inspiration of its authors? What if the appeal to the authority of an infallible book, or of an infallible church, is met by reasonable proofs that no such infallibility exists? *Must we close our eyes to the light, for fear of offending the Father of lights?*

How like a blazing day of judgment, the light of truth is exposing the elements of unreality and misconception in our religious thought and belief! Fiction and delusion have been clothed with beautiful forms and set to music. Words and phrases of sweet and solemn sound have played tricks with our imagination; and base metal has passed for coin current, because stamped with the royal image and superscription. Under all manner of sacred disguises, have human errors and follies been accepted as divine gifts and requirements. Become religious, and you are in the ark of safety. Range yourself under any banner that bears the sign of the cross, and you pass for a disciple of Christ. Call him "Lord! Lord!" and it shall be counted for righteousness. Enroll your name among professors, and it will be found at last in the book of life. Yet the sharp-eyed men of the world know well enough that

"A man may cry 'Church! Church!' at every word,
And have no more grace than other people;
The daw's not reckoned a religious bird
Because he keeps a-cawing in the steeple."

It is becoming plain that religions are of all grades,—good, bad, and indifferent. There is a religion which spoils a man for all good uses in this world in pretending to fit him for another. There is a religion which turns one's eyes towards the sky so that he does not mind where he is stepping, nor have quite wit enough to understand another man's rights. There is a religion which is all profession and no practice, or all doctrine and no duty. There is a religion which is like spiritual fever and chills: it merely raises the temperature of a man's emotions, and then leaves him to cool off,—a little worse for every fit. There is a religion which is like nightmare, filling the mind with phantoms, working confusion of thought and paralysis of all natural faculties and feelings. And there is a religion—O, how much of it!—which is merely play-acting and make-believe, a pretty drama of music

and prayers, a merry-go-round, or a solemn-go-round, in an easy groove of outward observances which bring us to the same place,—a buzz of ceremony forgotten at the church door, and which might be as harmless as other parlor theatricals, if it did not cheat us into the idea that we were doing something to please God and save our souls.

When all this religiosity comes to the light of judgment, or to the inspection of an enlightened judgment, we are compelled to ask, What is it worth? What can it do for us? Can God or man accept it as a substitute for spiritual worship, for reasonable thinking, or for faithful living?

This day of judgment is also compelling us to scrutinize whatever may hide itself under the word "Christian" —a word which has long been the convenient and respectable label for a thousand forms of error and evil. If any plausible absurdity could get itself accepted as "a mystery of faith,"—if any piece of bigotry or despotic usurpation could screen itself behind a text, —if any pious pretense or smooth-faced hypocrisy could produce a certificate of baptism,—a large part of the Christian world seems to have resented any attempt to expel or expose the offender, as an impious attack upon the sanctuary. Think what tyrannies and terrors, what heathenisms and fanaticisms have found and still find shelter under the Christian name! It is this profanation of holy things,—this desecration of the human soul,—this atheistic disparagement of nature and reason,—this adulterous mixture of sanctities and frivolities,—this intrusion of worldliness into the holy of holies, —this compounding of the bread of life with ecclesiastical sawdust;—it is this which has produced the modern religious crisis and made it necessary that judgment should begin at the house of God.

What if most of what we call our faith and worship—Catholic or Protestant, orthodox or liberal—be diluted with some measure of these wide-spread insanities and imbecilities, all alike covered and consecrated by sacred names? Is it not a merciful judgment which compels us to face the situation, so that religion itself may be purified, and the mind of man emancipated from its time-hallowed follies?

The church is thus summoned to the confessional and to the inquest of truth. What has it to offer to the demands of human intelligence, and to the hunger of mankind for reality, beauty, goodness? What power has it to enlighten and inspire, to win and lead the awakened and uneasy multitudes, or to arouse and direct the unawakened? What power to restrain the debased and violent, to heal the hurts of society, to shame the selfishness and hush the strifes of classes, to rebuke unbrotherly greed and to clear the obstructed ways of welfare for the masses? These are sober, earnest questions; they must be answered. The day of the Lord shall be heavy upon all the proud and haughty, upon all that is spurious and irrational, upon all cowards and pretenders and liars, upon all men and measures that cannot bear the light.

Yet is this day of judgment not merely a day of doom; it is a day of new opportunity and of glorious hope. Every critical period is a call of progress—an hour of new departures. For the increasing light, which exposes our imperfections and mistakes, shows also the higher ideal and the upward path. The New challenges the Old because the time is ripe for change. As Emerson teaches, "The existing order has a right to be until we can develop moral force enough to put something better in its place." Mere criticism, however necessary, is the smallest part of a true reform. Moral progress is an up-hill business. If there is a true conservatism which blocks the wheels behind to save us from going backward, there is a false conservatism which blocks them in front to hinder advance. So if there is a true radicalism which would root out whatever is wrong and hurtful, there is also a false radicalism which like a swine, makes havoc of the fairest plants in the garden of humanity. If Zion is to be "redeemed with judgment," we must distinguish between the spirit

which loves to destroy and the spirit which destroys only to make room for better construction.

"He that hath an ear let him hear what the Spirit saith unto the churches." The modern test of our religious work must be found in its fitness to modern needs. Does it mean life? Does it represent *movement?* Does it permit and promote human completeness? Does it make for progress along all the lines of development, and so harmonize all elements and interests by keeping them abreast of each other? Does it take the command, and give upward direction to the whole of life, and thus make itself identical with God in nature and God in humanity, as the force behind evolution?

Do the churches respond to this high calling? No matter how brave or patriotic the soldier; if there comes a time when he hears the order to advance, and yet stands still in his tracks, he might as well beat a retreat or desert his flag. For a church to stand still is really to go backward. To disobey orders, or to be too sleepy or too stupid to understand orders, is itself backsliding, — the beginning of apostasy. It means a check to inspiration, a chill at the heart, and weakness of the hands.

The type of piety approved in former centuries has become well nigh impossible. It smelled of the tomb. It turned its face away from this world; it knew very little of God's work in nature, of its order and beauty; it disparaged all natural affections and sentiments and treated them with suspicion. It was blind to the perpetual revelation of God in reason, and taught man to look for the law of life outside of life itself. To that type of piety we cannot go back; let us take the divine hint and go forward to something better.

In stripping us of so much that encumbers and obscures, the righteous and merciful Judge is compelling us to see that we have no room and no use for any religion apart from life or completeness of being. If a man's life is whole and full,— if at any given stage he is just as complete a man as he can be, — is not the will and plan of his Creator realized?

Where is a man to keep his religion? Ask as well where he keeps his bodily health. In the medical books? in the doctor's office? in the drug-store? in the gymnasium? Let these serve as they may, his health must be in his own frame, — its fountain in his own heart, its play along his own nerves.

No more can a man keep his religion in a church, in a doctrinal statement, a profession, a Sunday, or a sacrament. His religion is the health of his being. To be real and vital it must be in himself; it must be the spirit or principle which inspires and orders his life; else he has no religion. Look not here, nor there; for behold the kingdom of God is within you; and within you is the King and the law. Sharper than a two-edged sword is that judgment of truth which divides religion from all external or internal substitutes for it; solemn as a voice from the throne is the sentence that condemns all the usurping authorities of church or book, of creed or ritual, when these are set above the law written in the heart of man.

But the same judgment gives sentence against the shallow and short-sighted folly which supposes that spiritual life, health and growth can be maintained without the use of rational means. The soul, like the body, finds its completeness only when its *relations* are complete; and spiritual functions, like physical ones, require sustenance from their proper supplies. Church and book, prophet and priest, doctrine and form, observances and disciplines, have all their place in the large order, as channels of endlessly circulating benefit, if we will accept them as helps, without servility or cowardice. The moment they set themselves above criticism, they come between us and the light. We should choose between them as freely as between other divinely given products and tools, and hold them subject to improvement as we do our dietetics and cookery.

Who does not know and value the help that may come from a noble book, a wise discourse, a reasonable conversa-

tion, an illustrious life, an example of heroic virtue? Or from private exercises of mind, heart and hand, directed toward getting and giving the fine benefits of truth, beauty and goodness? Or from stated seasons of study, reflection, self-discipline, aspiration? The aids to faith, hope and love, are largely found outside ourselves, as our breakfasts and dinners are; and like these they must be taken in and assimilated and made our own. The sages and seers of old times and new, having been patient pupils, have become our teachers; their words are like those of the ancient sibyls, "simple, unadorned, unperfumed, and reaching through the ages, because of God."

"Ever their phantoms rise before us,
Our noble brothers, but one in blood;
By bed and table they lord it o'er us,
With looks of beauty and words of good."

It is a lean and pallid liberalism which throws away the costly gains of history, and the painfully gathered wisdom of experience; which finds no use for customs and institutions that have been fashioned by the need and the suffering of ages. Evolution means continuity of growth, the shedding of the outgrown and useless, but the retention of all that is vital. "Keep what you get, and get what you can;" such is the law of progress.

To this law religion must conform, along with science, art, and social order. We must have a religion which will encourage us to keep getting, filling us with hope and working faith. Never was the Wise Power busier than now; never more generous and communicative. Thanksgiving and praise for the light of to-day, which not only exposes our terrors and evils, but also shows new forms of truth and good, for the enrichment of all brave, docile and obedient souls!

"There's new life in the seed: sow and believe!
Clearer dew did not glisten round Adam and Eve;
Never bluer heavens nor greener sod
Since the round world rolled from the hand of God."

But the light of to-day impeaches a religion which has failed to charm men with a sense of their common humanity, a religion which deludes them with the vain belief that they can love God without loving the neighbor. The contempt of class for class, the ugly rivalries of sects and parties, the scanty welcome given by the churches to the poor, the conflicts of capital and labor, the havoc of intemperance and sexual disorder,—how could these continue to infest and afflict society unless the curative streams of wisdom and love were choked in their channels by our want of spirituality, and by the low and poor forms in which we present the high things?

We have tried the religion which teaches that God was manifest in the flesh of one divine man; we have not found it false, but inadequate; for our poor interpretation has made hundreds of millions believe in the sonship of Jesus without catching the hint that God is equally the Father of all, and that all men are brothers. We have tried the religion which teaches us to see God in the events and records of great ages gone by; we have not found it false, but inadequate; for it has not made us aware that the place whereon we stand is holy ground, and that these also are the years of God's right hand. We have sung praises and built tombs to prophets, apostles and martyrs; we have fixed our gaze on the dead Christ hanging far back there on the Roman cross; but who has taught us to see the divine light in the faces of the men, women and children whom we meet every day, and to find the way of life and salvation in the right use of common opportunities? We have fumbled everywhere in the past for "evidences" of God's existence, and of the divine mission of Moses and Jesus; we have ransacked history, dug open the graves of dead cities, deciphered anonymous scriptures and inscriptions, and put language and logic to the torture; we have sat lowly at the feet of sages and seers and scribes; we have peeped and pried at all possible or impossible openings into the unseen realms which we have named heaven and hell,—and yet we go uncertain and forlorn, our questions not answered and our way not clear, our hurts not healed.

Ceasing to depend on these glorious hearsays, suppose we begin where we are, and accept life itself as its own evidence, and as the key to all else, past, present, or to come. . To find God-with-us, here and now; to see the Father revealed in his own child; to trust and use the vast resources of wisdom, and love, and power, to which we have instant and constant access,—is not this the secret and method of Jesus? Is it not the interpretation of all that is, and all that has been? To find spiritual meaning in the passing hour, and to accept our daily experience and present task, as a part and sample of the order of Providence—is not this the true way of salvation? What else can rescue our life from blindness, disorder and profanation?

Our religion must stand convicted of incompetency till it shall enthrone at the center of our being and in society the power which is enthroned in the universe — an inward principle of wisdom and love, at once divine and human, which shall subdue all things unto itself. Such a religion will give us a sense of the sanctity or rational value and wise use of all our faculties, relations and interests.

When the dealer behind the counter and the customer before the counter can read in each other's eyes something better than the coarse greed to give less or get more than a dollar's worth for a dollar, then trade will become a sacrament of fellowship. When politics shall turn to the intelligent study and practice of social justice and of the conditions of well-being for all, then will God be vitally in the constitution; then caucus and convention, legislation and administration, will be so many methods of doing his will on earth as it is done in heaven. When education shall seek the completeness and symmetry of human faculties and their training for unselfish uses, then will every form of toil be emancipated from dishonor, and a good day's work will help like a prayer; then will society go out of this hideous business of producing paupers and criminals, lunatics and imbeciles. When our knowledge of the laws of health and material well-being shall be reverently accepted as a part of divine revelation, then will the body become a temple of the Holy Spirit, and the earth will float among the stars as a part of God's heaven. Then will the pulpit exhort us to a noble worldly-mindedness as one of the means of grace; and we shall find open door-ways to the wide spirit-realm in the right knowledge and use of the things that are seen,—not as finalities, but as divine provisions for our primary education as spirits. The religion which makes room for all forms of good will teach a man to find the path to heaven by minding his own business.

Outside of all these imperfect churches, and partly inside, there is a vast world of unspiritual men — a world lying in wickedness and groping in darkness — a world which ignores alike the divine and the higher human — a world where multitudes deny and mock and blaspheme. Let no man dream of finding in unbelief or indifference a shelter from the solemn judgment of truth and righteousness. If that judgment spares no folly or fault of those who are weakly trying to find and follow the path of life, how shall they escape who willfully or carelessly walk the other way? In all God's universe, what place or state can there be where any soul may hope to pass for other than it really is, or to win any blessing of spiritual being except through being spiritually alive? "If thou be wise, thou shalt be wise for thyself; or if thou scorn'st, thou alone shalt bear it."

There is one word for ourselves—for our household of religious Liberals. We are not in court merely as witnesses, nor as prosecuting officers, nor as idle spectators of these high proceedings. We are present before God and our brethren, to answer for ourselves. What is our part in this mixed scene of moral order and disorder, this conflict of truth and error, of good and evil? Let us search and try our ways, and lay our hearts and our lives, as well as our churches and our pulpits, open before the tribunal. Are we offering to mankind anything better than that which we criticise in others? Are we using

our great opportunity to testify, with lip and life, for a religion more reverent, reasonable, practical, fraternal and progressively pure and real? Unless we can exhibit something more positive and constructive, — something better than theory,—unless we can show truth and goodness made alive in an improved and improving type of men and women,—what do we more than others? If our standard is really higher, all the more sternly must we hold ourselves to it. Let us welcome every reproof; let us rejoice in every disclosure of our own weak points; let us accept every judgment as a mercy. Studying to broaden ethical culture into total culture, let us make our churches centres of that best life which spiritual evolution has now made possible.

And if this nobler type of religion is to be cultivated, it must be planted: First, in our own hearts and homes; next, in our communities and towns. We must plant it as truth in all the open minds we can reach; must plant it, as we plant schools, in the form of fitting institutions, that it may become a power in the land. Not in the interest of a sect, but in the interest of humanity. Having put into the great words God, Man, Religion, that deeper and richer meaning which insight and experience warrant, we must put that meaning into life, into our own life, and into the life of our people and our time. We must plant in faith and hope, as the husbandman sows his acres, trusting to the vitality with which God endows the seed.

The closing word shall be one which not only hints the sad secret of our small harvests in the past, but points the way to better results in the future, if we will have it so: "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully."

As the principle of love is the main principle in the heart of the real Christian, so the labor of love is the main business of the Christian life.—*Jonathan Edwards.*

THE RUSSIAN CHURCH.

II.

While stopping at the Evropeiskaya Gostinnitza in St. Petersburg, which fronts the Nevski Prospect, just about opposite the great trading bazar, I used to watch with much interest the people passing a small chapel standing right at the corner of the street. The *icon* in this chapel was supposed to be the picture of the patron Saint of Commerce. From early morning until late at night this chapel was crowded with worshipers, clerks and merchants from the bazar, workmen and laborers on their way to work, poor, sorrowful-looking women, all classes, in fact, who hoped for something and prayed for something, following up their prayers with a little offering to the church or a few *kopecks* to the dismal-looking nuns in black who stood at the entrance and kept their heads bobbing continually for alms. Every *droshky* driver, no matter how fast he is going, pulls off his hat and makes the sign of the cross as his team rattles past this chapel.

At six o'clock on any summer evening it is a sight to see the crowd around the *icon*. As the street cars go by, the upper seats on the roof of the cars are generally filled with workmen. As the the chapel is approached every hat goes off, and the sign of the cross is made by them all with the precision of soldiers performing a military evolution.

The most famous *icon* is in Moscow. It hangs at the Redeemer's gate of the Kremlin. Legend and history cluster around this national image. The Tartars thought its frame was of gold and so they tried to remove it, but every ladder they raised for the purpose broke in two, and they could not reach it. The Emperor Napoleon refused to take off his hat as he passed through the Redeemer's gate, and ordered his soldiers to destroy the hateful image. They brought a cannon to batter it down, but an angel always wetted their powder, and when driven to desperation they made a fire of coals over the touch-hole: it exploded the wrong way, killing the gunners. This image of the Redeemer is the one which was carried in battle by

Prince Pojarski when he went forth against the Poles and delivered Moscow from them. After his victories he made his triumphal entry into the Kremlin through this Porta Sacra, and since then this picture of the Redeemer has been enshrined above it. It is now obligatory on everyone passing through that gate to uncover his head. Woe to the careless or unthoughtful one. He is speedily reminded of his duty by the cry, "Shlapa! shlapa! batiushka" (the hat! the hat! little father), and if this is not enough, the sentinel at the gate will probably pull the hat roughly from the head and throw it on the ground.

Although this is the most sacred shrine, the most popular is that of Iverskaya Chasovnia — the Iberian mother of God, as she is called. Her *icon* hangs in a small chapel just near one of the gates of the Khitargorod, and all through the day, not only the chapel but all around it, is so crowded with worshipers that one can only with great difficulty push himself near enough to get even a glimpse of the holy picture. The adorable mother was brought to Moscow from Mount Athos in 1648 A. D. She wears a brilliant crown and a net of real pearls around her head. Once she was slightly scratched on the right cheek by an infidel. Immediately blood exuded from this spot, the stain of which can still be seen. This Iberian *icon* is supposed to preside over sickness and health, and the mother's services are often called into requisition. So that she may be able to visit those who wish to see her, a carriage and four with liveried servants and priests are always at her disposal. She is called upon to bless new houses, to attend weddings, to visit the sick and those who are about to die. She will not move from the chapel for any sum less than 10 rubles, plus the fees for candles, attendance, etc. Often the fee received amounts to 100 rubles ($65). When she is absent on these missions of mercy, healing or good cheer, her place is supplied by an exact copy of herself, and as few worshipers know the difference the prostrations and prayers go up to the substitute as fervently as to the original.

A few words now as to the "black" clergy. They are the ruling body in the church, and ecclesiastical administration seems to be entirely in their hands. Originally the black clergy was an order of monks devoted to prayer and contemplation. By successive gifts, just as in the Catholic church, they became very wealthy, and then they aimed at worldly power and office. Slowly, bit by bit, they got into influential positions until, at the beginning of this century, they wielded a power in Russia about as great as that exercised by the Catholic clergy before the Reformation. The emancipation of the serfs stripped many a monastery of a large part of its wealth. Still, for all that, the monasteries possess a tremendous influence, and the monks still retain their preeminence. These monks are not necessarily priests, but when ordained are called the "regular" clergy. Bishops are always taken from this order, and all the higher offices are filled from it. The white clergy have no chances in this direction. The black clergy also occupy the best private positions, they are tutors in noble families, teachers in the schools, and many of them are men of real genius and literary attainments. At present they own about 500 monasteries scattered throughout the empire, of which the Troitsa, near Moscow, which contains many imperial presents, is the wealthiest and most important.

There is a bitter feud between the white and black clergy. The parish priests accuse these monks of unfaithfulness to their vows, of caring more for the flesh-pots of Egypt than for the promised land, and of living lives of laziness and luxury. Of course the black clergy, on their side, are not slow in accusing their spiritual rivals of faults equally serious, and so they have it. The people look on and think the truth is well told on each side.

I visited one day St. Alexander Nevski's monastery. It is at the end of the Nevski Prospect, the fashionable street of St. Petersburg, and occupies extensive grounds, within which are dormitories, cloisters, chapels and the church, besides smaller buildings. It has be-

come quite a custom among tourists to drop in at the 4 o'clock vesper service and hear the monks sing. The choir is considered the finest in Russia. It is composed entirely of the brothers, and one can hear voices from leading sopranos to lowest basses such as we never hear in America. As the chants proceed the harmonious effect of the voices is wonderful. The deep, low tones sound as if they come forth from an organ instead of the human chest. On the walls of the church are paintings by Raphael and Guido Reni, and the amount of wealth to be seen is simply amazing, the shrine in which the bones of St. Alexander rest being of pure silver metal and weighing two tons. The *icons* flash with jewels, and silver and gold are used as if they were the cheapest metals. The cemetery adjoining the church is the most aristocratic in the city. In it and adjoining the main driveway is the memorable shaft to Dokoyevski.

If you will recall what I said about the Czar being the head of the church, you will see why every place connected with an imperial death or tragedy is looked upon as almost a holy place. The little old house in which Peter the Great lived is religiously preserved, and services are held there right along. A day was not allowed to pass after the murdering of the late Czar before a temporary chapel was erected on the spot where the bomb was thrown. All along the canal where the tragedy took place it is fenced in, and stone-masons and other workmen are now busily employed in erecting there a magnificent church. Over the doorway of the present chapel is this inscription: "Touch not mine anointed."

St. Isaac's, the cathedral in St. Petersburg, is the most magnificent building I have ever seen. What it has cost to erect it and what it is still costing few know, perhaps none. The foundation alone for this huge structure is a forest of long piles sunk in the marshy ground at an expense of over 2,000,000 rubles. On these, slowly and laboriously, the church has been built. Commenced in 1809, it was not finished until 1858. In that half century more than $16,000,000 was expended. In the last thirty years the completion of the details and repairs have been going on constantly. What they have cost, no one can find out. Four months ago, when I saw the building, all of its rear or altar side was covered with scaffolding, and a large force of workmen, under most experienced engineers, were doing what they could to stay the sinking, but it is of little use. The building is doomed. Sooner or later its own massiveness will weigh it to the ground.

> "So fleet the works of man
> Back to the earth again.
> Ancient and holy things
> Fade like a dream."

Taken as a religious organization the Russian church has about it little to command or admire, much to criticise. It is tenacious of the old. It is strongly in sympathy with the present form of government and works with it to maintain the absolute power of united church and state. While disowning superstition in its teachings, it does nothing to lessen the worship of pictures and images or to stop the pilgrimages to saints' tombs and monasteries. It is a grinding, money-making machine. Every ceremony connected with human life must call to its aid the church, and the church sees to it that every one pays roundly for its services. Christenings, marriages, funerals, laying of corner stones, opening of public buildings, —everything from the cradle to the grave needs the assistance of the ecclesiastical authorities. In fact the church has coiled itself around every thought and deed of the Russian. One cannot escape it, try as he will.

Worst of all, the Russian church is doing little for the morals of the people. How can it, when the clergy is itself so corrupt? "Blind leaders of the blind," keeping millions of souls in the darkness of medieval superstition, and refusing to allow even a glimpse of the sunlight of new truth to penetrate into its institutions.

As long as the church retains its hold upon the state, as long as the Czar is its supreme head, as long as it continues to live and thrive off the superstition of the people, so long will all effort to help

Russia be abortive and useless. Is there then any hope? Yes, a little. At least a ray of light is breaking over Yasnai Polyana.

THOMAS VAN NESS.

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UNIVERSALIST AND UNITARIAN BELIEF ABOUT GOD AND THE BIBLE.

Unitarian and Universalist theology are not so wide apart they may not come together harmoniously. Indeed, from my point of view, they are identical: the difference being assumed, or in name rather than in reality. Universalism, as well as Unitarianism, permits wide latitude of views; and within the compass of the Universalist denomination, as well as the Unitarian, there are at least several shades of religious opinion, ranging from the moderately conservative to the most rationalistic. It is one of the glories of both denominations, that they tolerate and fellowship all men of pure aims and morals who are inspired with the true Christian spirit and faith.

Doubtless I may assume to answer for both denominations, without an exception, when I say that as to our faith in Deity we are all Unitarians. If you take the dictionary definition of a Unitarian we are all Unitarians; we are none of us Trinitarians. We believe that God is one. The Universalist believes it as emphatically as the Unitarian. And perhaps, though I am not so certain about that, if you take the dictionary definition of a Universalist we are all Universalists. However we may differ in our views as to the future life, I believe we are practically one in the thought of final good for all men. The doctrine of the trinity and the doctrine of final and unending evil for men, we join hands in repudiating. The basis on which we plant ourselves is a rational one from the beginning. The doctrine of the trinity is irrational in every sense. It is not only a mystery, which does not condemn it, but an absurdity, which, in the light of reason, does condemn it. The doctrine of endless punishment is not worthy to be dignified as a mystery. It is an absurdity plus the most monstrous barbarity conceivable. It was a revolt in the interests of a true rationalism, that led men from the doctrine of the trinity and eternal punishment, to the reasonable doctrines of the unity and universal salvation. These were starting points from which a right rationalism has been deduced in relation to most doctrines of a theological or religious character. If I am right, as Unitarians and Universalists we plant ourselves on reason. Reason with us is the judge, the arbiter, by which we decide whether we will accept or reject an opinion, a belief, a doctrine or a theory. This does not mean that we deny revelation. We do, however, in a certain sense, subject what purports to be a revelation, to the verdict of reason. If what some one claims to be revelation is wholly unreasonable, we claim the right to reject it, no matter where it is found or by whom brought. We refuse to accept as in any wise authoritative over us that which does not in any wise harmonize with our reason, or our enlightened common-sense. We accept the Bible for what we believe it is, and not what orthodoxy claims it is. We read the Bible in the light of reason. We apply reason to the study of the Bible. We interpret it in the light of reason. We thus discriminate and sift, weigh and measure. We classify its contents. Some of it we are ready to accept as inspiration or revelation. Some of it we call history. Some of it we are sure is tradition. Some of it we are sure is legend. We are asked how we know where to draw the dividing line so as to make this classification. Without assuming any infallibility we say that our knowledge and reason help us out here. We know what that type of mind is that wants things infallibly settled. But that is not our type of mind. We are content to classify and analyze as best we can, with the light we have, assured that if we make mistakes the truth remains, and if we do not come to it in one way we may in another. That what we have supposed was true, or belonged under one classification, is proved not to be true, or to belong somewhere else, does not disturb

us. We are sure there are foundations and that they stand securely.

We find in the Bible grand and glowing spiritual truths. But we are not confined to the Bible in our search for inspired truth. The Bible is not to us a reservoir containing all the inspired truth there is. It is simply one of the forms which inspired truth has taken — possibly the highest and mightiest, but it does not exclude all other forms. We hold that God's revelation is continuous — that it has never been restricted to one age, nor confined to one kind of manifestation. God has written his laws on the rocks, on the sunbeams, on the waves of the ocean, on sky and cloud, on the winds and flowers, on rainbows and summer sunsets, as well as on the pages of the Bible. The one revelation, is in certain senses, as sacred as the other. The revelation in the Bible is higher, inasmuch as it comes through the mind of man, a higher medium than any of the various forms of nature. We hold that God has never confined himself to any one nation or people as the special beneficiary of his spiritual bounty. Religion, we believe, is innate and universal; that all ages and nations have had something of the truth, the thought and the life, that are distinctly religious. We hold that the ideas of God, providence and destiny are not the peculiar property or possession of any one people. We may say that the Hebrew was elected to be, in a dark age, the exponent of the moral law, as the Greek was elected to be the exponent of art and poetry, as the Asiatic was elected to represent the idea of the one all-embracing essence to which everything returns, as the American was elected to be a representative of free institutions. We hold that Providence had as much to do in raising up Washington as in raising up Moses; that Abraham Lincoln, the Prince of Orange, Oliver Cromwell, Joan of Arc, were the chosen of God as much as Joshua, Hezekiah of Judah, Gideon or Deborah. We believe with Emerson that, "as every pool reflects the image of the sun, so every thought and thing restores us an image and creature of the supreme good." The universe is perforated by a million channels for his activity. All things mount and mount.

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HOW THE CATHOLIC CHURCH TEACHES HISTORY.

The removal of Swinton's History from use in the Boston Schools, and the widespread withdrawal of Catholic children from the public schools of the country that they may be educated in parochial schools under purely Catholic instruction, make it a matter of public interest to know what kind of instruction is given in the parochial schools, and especially what kind of history it is that the Catholic church wishes to have generally taught. I propose, therefore, in the present article to make some inquiry into this subject.

I have carefully examined ten of the books prepared for the parochial schools of the Catholic church, including readers, geographies and histories.

Among these are several of the most popular text-books now used in the parochial schools of this country. Some of them are very good books, written conscientiously and with an honest regard for truth; but all of them are written in the interests of Catholicism. They are written with the purpose, even the best of them, of making the Catholic church appear to be the only true church, and the only genuine cause of progress and civilization in the world. In the preface to the "Third Reader" of the Catholic National Series of text-books, we are told by the compiler, Bishop Gilmour, of Cleveland, that this book, in common with the other books of the series "has one chief characteristic, viz., *a thoroughly Catholic tone*, which will be found to pervade the whole book." On examination this statement is found to be true, for from first to last it is evident the book was prepared with the purpose of imbuing the mind of the pupil with the Catholic conception of religion. Saints, nuns, masses and miracles are repeatedly the subjects of the reading lessons; and they are spoken of

with the same confidence with which the Protestant would speak of Jesus Christ. The frontispiece to this book is a picture of the birds and beasts doing homage to St. Francis of Assisi; and it very well represents the general spirit of the book.

It is when we turn to the geographies and histories that we learn how the Catholics deal with history in the instruction of their children. Sadlier's "History of the United States" is a book prepared for the use of schools and colleges. In this book twenty-eight lines are devoted to Washington and thirty-seven to Father Peter de Smet. Abraham Lincoln has thirty lines, and nearly fifty are given to Archbishop Hughes. Certainly this method of dealing with men and events may have the effect of magnifying the Catholic church; but it assuredly does not have the effect of keeping in mind the true balance and proportion of history. The perspective of history is utterly lost by this method, because it estimates a man by the standard of his church connections, and not by that of his real worth to civilization. That this book aims solely at the magnifying of the church in the minds of the pupils, even at the expense of truth, may be readily understood by reading two of its statements. They are these:

(1) "The only systematic and successful attempts to civilize and Christianize the Indians were made by Catholic missionaries."

(2) "The independence of the United States was, in a great degree, secured by Catholic blood, talent and treasure."

Every kind of evidence necessary to prove the falsity of these statements is known to many intelligent persons. These statements are made wholly in the interest of sectarianism, and their falsehood becomes all the more mischievous for that reason.

Another illustration of the way in which Catholics deal with history is afforded by "Sadlier's Excelsior Introduction to Geography." This book was written by a "Catholic Teacher," and it is intended for the use of those who are beginning the study of geography. On page 28 a lesson is devoted to the history and chief characteristics of the New England States. I will quote the whole of that part of the lesson devoted to the history of New England, as affording a striking illustration of how Catholics use history to strengthen the hold of their church on the minds of children:

"What was the first settlement in the New England States?—Jesuit Mission on Mount Desert Island (in 1612).

By whom was the settlement destroyed?—By the English.

What people made a permanent settlement in Massachusetts in 1620?—The Pilgrim Fathers.

Who were they?—English Protestants; who, being persecuted by their Protestant fellow-countrymen, took refuge in America.

How did they act in their new home?—They proved very intolerant, and persecuted all who dared to worship God in a manner different from that which they had established."

This very popular book in the parochial schools, never loses an opportunity to magnify the Catholic church and its priests. In the lesson on the history of the United States there are fifteen questions asked and answered, four of which relate to Catholicism, and are as follows:

"Who were the first explorers of great portions of our country?—Catholic missionaries.

Who discovered and explored the Upper Mississippi?—Father Marquette, a Jesuit missionary.

Where, in many of the states, were the first settlements formed?—Around the humble cross that marked the site of a Catholic Mission.

What Catholic nation very materially assisted the Americans during the Revolutionary War?—France."

The one of this series of geographies prepared for advanced classes, has the same conception of history as the primary work. On page 31 a brief history of each of the New England States is given. The following is, in full, what is said about the State of Maine:

"Maine, at the time of the discovery of America, was occupied by the Abnaki Indians.

As early as 1612, a Jesuit mission for their conversion was founded in Mt. Desert Island; but this settlement was soon afterwards destroyed by the English.

About thirty years later, the Abnakis sent a deputation of chiefs to Quebec, to ask for a priest. Their petition was granted; and through the labors of Father Druillettes and other Jesuits, this powerful tribe was converted. Even to this day the rem-

nants of the tribe occupying five villages in Canada and Maine, are all Catholics.

Maine was admitted to the Union in 1820."

On page 87 of the same book it is asserted of Switzerland, that, since 1846, "the Catholic cantons have been deprived of freedom in religious matters." This statement is entirely untrue, for religious freedom is the law in all the cantons, and the Catholics have all the privileges accorded to Protestants. Yet we find the statement in the preface of this book, that it has been prepared to supply a long felt "want of a perfectly truthful geography, one that would deal fairly and justly with Catholic countries and Catholic peoples."

Another series of Catholic text-books is the "Comprehensive Geographies." In the second book of this series, of the sixty-three lines devoted to the history of the United States, thirty are given to the Catholic church. This is the way in which the deeds of the church are magnified:

"Maryland was settled by Catholics in 1634. They were the first in the New World to proclaim equal rights to all who professed to be Christians.

Catholic missionaries, fired with zeal for the conversion of the Indians, came in great numbers from Europe.

The lives of these missionaries are full of the most heroic deeds. To convert the Indians they endured the greatest hardships and privations, and many of them suffered cruel deaths.

They explored the country from north to south and from east to west; discovered rivers, lakes and waterfalls.

They printed and published the first books in America; introduced the orange, the vine, and the sugar-cane at the South; raised the first wheat crops in Illinois; discovered the salt springs of New York, and the oil springs of Pennsylvania."

It is not at all true, however, that equal rights in Maryland came because of the tolerant spirit of the Catholics, but because they could not secure a charter on any other terms than those which gave full recognition to the rights of Protestants.

The third book of this series, page 13, attributes every good thing which has been produced in Europe to the Catholic church. "All the great events that have permanently influenced the world's history cluster around it, and on its influence were directly or indirectly dependent."

Here are the eleven great labors accomplished by the Catholic church, as enumerated in this book:

"1. The establishment of the chair of St. Peter at Rome.

2. The triumph of Constantine.

3. The conversion of the Franks.

4. The establishment of the religious orders.

5. The foundation of universities and great seats of learning.

6. The triumph of Pope Gregory VIII. over Henry IV. of Germany.

7. The Crusades.

8. The extinction of slavery in Europe.

9. The independence of the Italian cities, secured by the resistance of Pope Alexander III. to the Emperor Barbarossa.

10. The discovery of America, due mainly to the profound faith of Columbus and the piety of Queen Isabella.

11. Society in Europe, threatened both with anarchy and despotism, by the Protestant Reformation in the 16th Century, and by the French Revolution in the 18th Century, was preserved in great measure, through the influence of the church, which upheld within due limits, the principle of authority, as well as the rights of individuals."

We do not find here any mention of the Protestant Reformation as among the causes through which the world has been advanced, but there are also omitted such important influences as the *Renaissance*, the invention of printing, the marvellous development of science, the great mechanical inventions, the progress of popular education and the establishment of methods of free inquiry in all departments of knowledge. The world has been helped by such influences as these, not through the aid of the Catholic church, but in spite of its opposition to them.

Catholics are not modest, however, in putting forth their claims for their church, and Gilmour, in his "Bible History," another favorite text-book in the parochial schools, makes still more sweeping statements, for he says (on p. 298 of that book):

"Nearly all the present governments of Europe were formed during the middle ages, with their languages and laws. When we add to this the abolition of slavery in Europe, the civilization of the Barbarians, the softening of manners, the elevation of

women, the Magna Charta, trial by jury, the habeas corpus, the common law, and the sanctity of the home, all the direct results of the teachings of the Catholic church in the middle ages, it will be seen that not only the church has been no obstacle to progress, either in science or art, but that to Catholics is due the discovery of nearly all the valuable inventions we have. Carefully examined it will be seen, that with the exception of the steam-engine and the railroad, little that is really new has been discovered other than by Catholics."

These quotations have been multiplied in order to show how thoroughly and constantly the Catholic text-books misrepresent history in the interests of the Catholic church.

But this is not all. In the school-books, the catechisms and the histories produced by Catholics, Protestanism is as frequently and as grossly misrepresented. A pertinent illustration of this may be found in Bishop Gilmour's "Bible History," which is "a compendium of church history for the use of Catholic schools in the United States." From page 304 of this book I quote two paragraphs, word for word:

"To make converts, Catholicity has ever appealed to reason; Protestantism, like Mohammedanism, to force and violence. In England and Scotland, Protestantism was forced upon the people by fines, imprisonment and death; in Germany and Prussia, Sweden and Denmark and Norway, the same. In America the Puritans acted in like manner.

Protestantism began with 'an open Bible and Free Interpretation,' and has ended in division and disbelief. By the above principle every one becomes judge of what he will or will not believe. Hence, among Protestants there are almost as many religions as there are individuals, the churches divided and torn into pieces, ending in infidelity and Mormonism. On the other hand, Catholicity remains ever the same, because Catholicity is truth, and truth changes not."

On page 309 some of these charges are repeated in a more emphatic manner:

"In the Protestant world faith is rapidly passing away, to be replaced by indifference or positive hostility to religion. The sects have lost their power, are divided and torn among themselves, their only bond of unity being a common hostility to Catholicity. The Protestant world seems to have lost confidence in revelation to save the world, and is falling back upon education, hoping that men will be saved by a knowledge of science, without religion, forgetting, seemingly, that man is a spiritual being and needs religion to purify and guide, and keep his unruly passions subject to reason."

It is astonishing that a church which for centuries made use of the Inquisition, should charge Protestantism with making converts by means of force. That a church guilty of the massacre of St. Bartholomew should charge another with violence, is of all things strange and unseemly. And why should not Catholics look at home for infidelity and unbelief. The thinking men of France, its legislators, its political economists, its editors, its scientists, its writers and poets are almost without exception men who openly reject what the church teaches. It is so in Italy; it is so in every progressive Catholic country without exception. The intelligence of the European world to-day is not on the side of the Catholic church. This may be seen very clearly in the attitude of the legislators of such countries as France, Austria and Italy, countries which deal with education and all kindred subjects from a purely secular point of view. It is in countries such as these, where there is a nominal acceptance of Catholicism, that infidelity is working the greatest evils.

A book in use in the parochial schools is the "Modern History," by the Rev. P. F. Gazeau. It gives an account of the Reformation, and one that misrepresents every part taken in it by the reformers. Can one read these words, from pages 62 to 65, without feeling that the spirit of tolerance and historic justice is not here?

"Wicked men are always disposed to rebel against authority. The sale of indulgences and the word 'reform' were simply made the pretext by the able but unprincipled Luther, for the outburst of the storm that was to devastate Europe and break up the spiritual unity of Christendom. . . . He caught the ear of his audience by appealing to a false spirit of nationality, abusing Rome and the Pope, and flattering the national pride of intellect. His doctrines, of which, justification by faith alone, without good works, formed the basis, spread like wildfire and created immense commotion. At a time when laxity of morals widely prevailed, to tell men that, provided they believe in Christ, it mattered little what they did, was to justify all evil actions. . . . The pre-

tended reformer respected the laws of morality no more than those of justice: he permitted Philip, Landgrave of Hesse, in defiance of the express prohibition of Jesus Christ, to have two wives at the same time, nor did he himself scruple to commit the double sacrilege of marrying a nun. To justify his enormities he said that he was inspired by Heaven, and openly vented his spleen on the Sovereign Pontiff and other champions of the faith. No one can peruse without a blush of shame and indignation the coarse jests, the buffoonery and the indecencies with which his works are sullied; and it is difficult to conceive how such a leader could have found followers, were it not known what power, passion, pride, money and pleasure have over the human heart."

This is what the man Martin Luther becomes when his history is taught in the parochial schools! No Protestant thinks Luther was a perfect man, but surely he was no such man as this! Genuine history has not made him thus to appear. The evidence is abundant which proves he was no pretender, no lover of evil, no self-seeker. He stands out in history as one of the most honest, sincere and heart-whole among men, whatever may be said by Gazeau or any other writer of parochial text-books.

Here is "The Catechism of Perseverance," another favorite book among Catholics. It has this to say about Protestants:

"In order to know that Protestantism is a false religion, or rather no religion at all, it will be sufficient simply to bear in mind: First, that it was established by four great libertines; second, that it owes its origin to the love of honors, covetousness of goods of others, and the love of sensual pleasures, three things forbidden by the Gospel; third, that it permits you to believe whatever you please, and to do whatever you believe; fourth, that it has caused immense evils, deluged Germany, France, Switzerland and England with blood; it leads to impiety, and finally to indifference, the source of all revolutions past and present. We must, therefore, be on our guard against those who preach it, and cherish a horror for the books which disseminate it."

I am inclined to think these quotations prove that Catholics write history in such a manner that their own church is made to appear always in the right. Protestantism is misrepresented, its doctrines preverted and its defects exaggerated. History is taught in the parochial schools with a distinctly sectarian purpose, with a purpose of making the pupils Catholics and devotedly attached to the church.

The quotations taken from the Catholic school books have been multiplied in order to convince the reader that what has been complained of in these books is a characteristic inherent in the very method of all which have been mentioned. It is not so much complained that the statements put forth in these books are untrue, as that they distort history by neglecting its true proportions. Have none of the Protestant bodies done anything in the United States? One would not get the least idea that they had done any good work whatever, by the reading of these books. Everything good in them, every word of praise, is reserved for Catholics. For one, I am not in the least inclined to minimize the noble work of the Jesuits in the exploration and development of America; but I cannot forget that others did as much or more. What I believe in, is the recognition of all historic truth, so far as we can find it out; and the teaching of it to our children. Let us have the truth of history, whoever it may show to have been in fault in the past. The teaching of history to support our own party can be only an evil, for it perverts the mind and takes away from history the lessons it ought to teach us.

Not only did the Catholics accomplish much in the colonial days of the United States, but the Puritans, the Friends, the Baptists, the Moravians, and other religious bodies, also accomplished much. Some of these denominations, notably the Friends and the Moravians, did much for the Indians; but they did it in a more peaceable and a more Christian spirit than was shown by the Catholics. The Catholic text-books utterly ignore these other denominations and say not one word of their good deeds. This may be an unprejudiced and truthful way of writing and teaching history; but I am not able so to understand it. To me it seems a most pernicious way, and a way calculated to pervert the minds of children, and to make men and women suppose that to be truth which is not truth.

Then again, why should there be Catholic histories, geographies, readers, grammars and arithmetics? Suppose every religious body prepared its own text-books; and that Methodists, Baptists; Episcopalians, Congregationalists and Universalists, with each of the other denominations, as well as Mormons, Spiritualists and Ingersollites, all prepared school books to agree with their own special teachings! We can easily conceive what this would lead to: that it would destroy the school system of the country; that it would vastly increase the ignorance with which we have to contend, and that it would, worst of all, foster the spirit of sectarianism until it became everywhere the ruling power in our land. This is a result Protestants do not desire. Do Catholics desire it?

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A THOUGHT FROM THE SCHOOL-ROOM.

I visited school the other day and learned a lesson. There was the usual contrast in the classes under the different teachers. Some of the recitations were admirably spirited, rapid and intelligent. The children enjoyed their work. They seemed pleased to show what they had learned or tried to learn, asked questions, made merry over one another's mistakes, rejoiced in each other's success. Their eyes followed the teacher's motions with a worshipful look good to see, their answers were clear and decided, and when they had to admit their ignorance it was done with a hopeful, appealing accent, an evident desire to know that pleased me best of all. An hour later I met the same class under another leader. It was almost impossible to believe that they were the same children. Dull, listless stupidity was the prevailing tone. They seemed to have no interest except in watching the clock hands and the visitors. They rose and sat down in the stiffest mechanical fashion. They lounged on the seats in careless, ungainly attitudes. They spoke in low, muffled voices and with slow, hesitating utterance. Their main object was to prevent the teacher from going on in the text-books farther than they could help. It did not seem the teacher's fault altogether; she was an active, sharp, energetic woman. The atmosphere was disheartening and trying to visitor, teacher and pupils. I was glad with them when the hour was over, and we hurried away. The fault was not in the minds of the scholars. They were not naturally stupid, but bright and intelligent. But one thing was lacking, the desire to know.

In these days of educational and religious machinery, we may forget that the mainspring of effective human action has been, is, and always will be—*Desire*. Children and men alike, must feel a want and hunger ere they will move to satisfy it. It may be doubted whether our costly and elaborate systems of education reach any real result in so far as they outrun the mind's natural appetite for knowledge. There is such a thing as over-educating, and it is a process disastrous in the highest degree to mental health. The cram-fed pigeon may be delicious eating, but he cannot fly. Seeking must come before finding, asking before receiving, desire before getting and holding. It is just so in religion. Without the desire for truth and righteousness, without a desire to know and serve God, pulpit pleadings and persuadings do not reach very far. And that desire is growing weak in many men. It is being rudely thrust aside by importunate material desires of pleasure and possession. Perhaps the religious desire has been overstrained. Perhaps its results seem poor and paltry, its conclusions out of harmony with nature and life. Perhaps religion has too often tried to suppress desire instead of directing it and reforming it. But that desire after knowledge and relationship towards God is an integral part of human nature. Man is a bundle of desires, and the strength of his life is in their number, intensity and purity. The religious desire is not the least of them. Man is mutilated without it. There are two kinds of agnostics. There are two ways of saying, "I don't know," as the boys in the school-room taught me. I

wish I could put on paper the difference in tone and accent. Do you not recall it? One means, "I am ignorant, tell me;" the other means, "I don't want to know, I won't try to know." One is the humble confession of dependence hoping for enlightenment, the other is a bit of contrariness, of foolish, self-hurting obstinacy that is neither honorable nor admirable. There is an immense difference between the two, yet people continually confound them. The folly of school-boys is still apparent in grown men. Their attitude toward religion may be either sullen or reverential. In the presence of a truth so great and grand, so wide and beautiful as to rob us of the power of expression, we may well declare that we do not know its bounds and limits and cannot measure or define it. But that is not the attitude of one who, because he cannot understand, will not try, who declares we cannot know because he does not know. Such a method destroys all religious progress. It is only at best a form of mental despair, reason doubting itself. Because I cannot in thought measure the ocean, I do not cease to gaze at its boundless expanse and drink in its strength and its beauty. Because no man has yet sounded the depths of space, we do not refuse to wonder at its mystery and turn away from beholding its majesty and splendor. In the presence of God, I am in the presence of something infinite, something mighty and measureless. I do not know its limits. I cannot comprehend it in words. Shall I therefore refuse to face that mighty thought and gain the power and hope that come from looking at my vision? Shall I in mere peevishness, like a contrary school-boy, disclaim the desire to know? I may as well disclaim the desire of life, which indeed may be done, but only by the suicide. The true seeker after light is ever trying to face the steep walls that hem in his progress, catching hold here of a projecting root, swinging upon a narrow shelf of rock, climbing by crevices, resting there for breath, sometimes falling back, but always looking upward. Another turns his back because the way is too hard and declares there is nothing beyond. Oh, if the world is to go on in its progress heavenward, it will be through hope, not despair. It will be by the earnest endeavors of those brave souls who dare not stay so long as desire after the Unseen and Eternal outside us beckons them on. Faith in a somewhat beyond is the only faith by which we climb into knowledge and holiness. It is an honorable and manly service to lead the vanguard of the religious host. If you cannot lead, follow the leaders. There is no going back. Thank God if you are chosen for such a high, heroic work. Help one another on, confirm the tremblers, refresh the weary, praise the workers. Be a cheery, eager learner in the great school of God. Be glad in your ignorance so long as you face toward the light. There is more yet to be learned of the infinite truth. Have confidence in the Teacher. That is all. With such a simple trust in the Unseen God lies all the hope of a growing religion.

This is the lesson I found in the school-room.

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JESUS OF NAZARETH: THE POWER OF HIS PERSONALITY.

How shall we describe the pre-eminence of Jesus? or how explain the source of his influence? It explains nothing to say that he was God. That is a simple confession of ignorance. It is no explanation to say that God makes the grass grow. One does not explain the independence of America by explaining that Washington was inspired. Men imagine that the assertion of Jesus' deity clears up the whole subject; but that is as irrational as the position of the old Persians, who, when they could no longer tell who wrote the Avesta, asserted that God wrote it. Some say that the pre-eminence of Jesus lay in what he did, the work that he wrought. But Jesus was not an organizer, like Cæsar or Mohammed. He founded no system. He drilled no emissaries. He elaborated no machinery. His kingdom of heaven had no frame-work. His movement was so destitute of all organ-

ization that the wonder has been that it ever lived. Even the remarkable cures which he may have performed would not have given him much pre-eminence in an age so credulous and so expectant of wonders; and even such marvels are not the source of moral influence, which is the phenomenon to be explained.

Others describe his work as the introduction of a new economy into the universe, the presentation of his blood as a sedative to God's anger, and as a charm to man's nature. He effected, they say, a supernatural reconciliation between God and man. But this is a far-fetched, cumbersome, materialistic scheme, which presents more difficulties than it solves. The operations of that new economy are not manifest in human affairs. The onward ways of Providence are in the same stately courses of law as before. The cross is no hiatus in nature between old and new. No new faculty is discoverable in human nature as the consequent of his mission. This scheme of blood atonement was not taught by Jesus; it is unverified by experience, while it reflects no credit upon God, and confers no honor upon man.

Others say that the secret of Jesus' power lay in his message; he taught a new doctrine. We grant the sublimity of his teachings; but nearly all his beautiful utterances had already been given to the world. . . . We must look behind the message to the soul which created it.

The excellence of his personality is our key to the mystery. The power of Jesus was not in what he *said*, but in what he *was*. It was his rich *personality*. There is a personal power, independent of deed or word, which is an indescribable but efficient force. It is the attraction which inheres in character, as magnetism inheres in a loadstone. Moral greatness diffuses an exhilarating atmosphere. It is the power of personality that moves and transforms the world. It is the manhood working in the deed and speaking in the word that makes them significant. A great character sheds abroad an influence as cheering, as quickening, and as luminous as sunlight. . . .

It was not because he uttered the Golden Rule that Jesus taught "as one having authority," but because he himself was a Golden Rule incarnate. It was not because he spake the Beatitudes that the people heard him gladly, but because his personality was a Beatitude. It was not because he taught in parables that they loved him, but because his manhood touched them with inspiration. In Jesus people found and felt a deep, tender piety manifested as a free spirit of life. There stood a spotless purity, conscious of God as Father, and there yearned a boundless humanity conscious of kinship with all men. There indeed was absolute piety and absolute unselfishness, and in that fact lay the secret of his power. It may well be doubted whether Jesus told the Samaritan woman anything new. It was a common saying "that God is a spirit and must be worshipped in spirit"; but what thrilled her was his personality; she stood in a new presence. Imagine the inspiration that would flow from a Channing as he talked to a rough country lad. She, in like manner, felt Jesus' richness of life, the new strange sweetness of voice, the calm spiritual eye; no wonder she felt that she had found the Christ.

Thus Jesus established by the power of his personality a new order of manhood. And if printing began an era in literature, and the application of steam an era in commerce, how much more shall we say that Jesus began an era in the spiritual life of humanity. . . .

The Greeks had an order of manhood, which was the worship of Beauty, —a glorious estate in its best manifestation, but deficient on the side of pity and reverence. The Romans had an order of manhood, which was the worship of power,— victorious in practical affairs, but destitute of capacity to satisfy the heart and organize philanthropy. The Jews had an order of manhood which was conformity to Holiness, —a strict ideal which, however, often dropped to mechanical formalism from lack of inward power. But in the personality of Jesus was presented a new order of manhood,— the growth of the

soul into Beauty, Power, and Holiness, —the all-sufficiency of Inner Life, interpreted as love to God and love to man.—*J. H. Crooker, in "Jesus Brought Back."*

DR. MARTINEAU'S "STUDY OF RELIGION."

VI. The Life to Come.

The question of a Future Life depends upon the interpretation of Death. To find the true significance of Death will require that we examine it in three points of view: physiological, metaphysical, and moral.

To the naturalist, death presents itself simply in antithesis to birth. The fundamental conception of his science so defines the relation of *organs* and *functions* as to make the *function the act which the organ has to do;* so that, when the organ is spoiled and gone the living function cannot remain. This view would seem to make a life after death impossible.

But the moment we touch the conscious and the voluntary we are flung upon facts not known in physics. "The passage from the physics of the brain to the corresponding facts of consciousness," says Professor Tyndall as quoted by Dr. Martineau, "is unthinkable. Granted that a definite thought and a definite molecular action in the brain, occur simultaneously, we do not possess the intellectual organ, nor apparently any rudiment of the organ, which would enable us to pass, by a process of reasoning, from the one to the other. They appear together, but we do not know why. Were our minds and senses so expanded, strengthened, and illuminated, as to enable us to see and feel the very molecules of the brain; were we capable of following all their motions, all their groupings, all their electrical discharges, if such there be; and were we intimately acquainted with the corresponding states of thought and feeling, we should be as far as ever from the solution of the problem of how these physical processes are connected with the facts of consciousness. The chasm between the two classes would still remain intellectually impassable." If, then, in the molecular motions, groupings, and electrical discharges of the brain we have its *function*, that organ finds its function in a class of phenomena separated by "a chasm intellectually impassable" from consciousness and will. If the organic and the mental phenomena lie thus apart, how can any legitimate inference carry us from the one to the other? If no one can affirm their connection to be necessary, who can affirm their disconnection to be impossible?

Still another argument against the physicist's view of death is found in the law of the conservation of energy. An illustration is drawn from the effect of a whispered message, "Your library is on fire," to show that when we come to follow out the law of conservation of energy, the force of moving air used in the whisper will not account for all the energy displayed in what follows. If the law of conservation did hold good, if the mental concomitants—the thoughts and feelings awakened by the whispered message—might be omitted without disturbance to the dynamic equation, then they cost nothing in the way of energy; they are not, therefore, physical effects drawing upon a physical cause. They are exempt from the law of conservation which pervades the physical sphere; they belong to another universe; and mind emerges as something independent of matter. If, on the other hand, the transmission of energy in the supposed case is *not* complete within the bodily organism, then indeed it follows that mind is not independent of matter, but also that matter is not independent of mind.

In its physical aspects death presents simply a case of transformation of energy. In crossing the mortal line, the total energy which had manifested itself in the heat and the whole work of the body is not altered, and might be gathered up and measured, though every organ is cold and every function is at rest. But we should miss in this estimate any element answering to *the thoughts, the affections, the volitions* which were the concomitants of the muscular contraction and nerve tension

in the living man. If these mental activities are included in the category of "energy," then, since they are not transformed, they still continue; for were they extinct the law of conservation would be broken. If they are not included, if the cycle of energy is perfect without them, then they lie outside the physical world, and are foreign to its fates. We may conclude, therefore, that in the physical phenomena of death there is nothing to pre-judge the question of a life beyond.

But a deeper question is, Will death leave the personal identity untouched, and permit the story of the past to flow on in continuous sequel? This problem hangs on the nature, not of the *animal consciousness*, but of human *self-consciousness*. In its solution recourse is had to the physiological principle that in living beings, we are justified in expecting a due proportion between organ and function, between faculty and range of life. The animal body, as animal, is a machine, charged with powers, unconscious and conscious, for preserving, regulating, replacing itself. There is not a propensity or a sagacity that is not subservient to this system of ends. But in the self-conscious human animal we find a difference. Who would ever think of referring the sentiment of *wonder* to its physiological use? It neither helps the digestion nor regulates the temperature; it succors no weakness, it repels no foe; the labor to which it incites, the enthusiasm which it kindles, often detract from the animal perfection and consume the organic powers that serve it. The sense of *beauty*, too, in its human maturity, emerges from the sphere of sense and takes possession of an ideal world, moulding thought into literature, and character into drama. Compassion, sympathy, and attachment serve in us, no doubt, the same ends for which they more or less exist in other creatures. But how soon and how far do they transcend this simply useful function, and claim a good upon their own account? Judging these features by a prospective instead of a retrospective measure, surely we should conclude that it is for these we are made; these it is to which we must yoke our physical power in a humble service, by which we are to rise above the physical, and to pass into a life of larger dimensions. This view Professor Fiske is quoted as confirming. "The more thoroughly we comprehend that process of evolution by which things have come to be what they are, the more we are likely to feel that to deny the everlasting persistence of the spiritual element in Man is to rob the whole process of its meaning. For my own part, therefore, I believe in the immortality of the soul, not in the sense in which I accept the demonstrable truths of science, but as a supreme act of faith in the reasonableness of God's work."

The metaphysical interpretation of Death to which we next turn, presses upon us the question, What is it that survives the perishing organism, if survival there be? If we call it *the Soul*, whence have we the idea of such a possible prisoner escaped? Is it from any source which renders it legitimate, and justifies our acceptance of it as trustworthy? Dr. Martineau finds the basis of this idea where he found the basis of our religious belief in God, namely, in the constitution of human nature. The persistent element to which we give the name soul, is given to us not by our senses or our imagination, but as an intuition from our experience of personality; the conscious self-identity which we have as the abiding subject of variable phenomena; the identity consisting not in a reserve of stereotyped phenomena, but in the unity of the *Ego* or *Self* to which all the attributes and phenomena belong,— a unity undisturbed by the greatest contrasts of experience and revolution of character. This durable *selfdom* attaches to us, not as *conscious*, but as *personal* (i. e. *self-conscious*) beings. This constant centre to which we refer all our acts as their source, and all our experiences as their receptacle, is what we mean by the *Soul*. Hence the soul or self stands for us as the permanent term in a relation of change. From this subjective origin of the idea, it is evident that of the soul *as an object* we predicate nothing beyond the bare

space definition of here and there, by which one is differenced from another. As a constant it is indifferent to time; as it is not a thing offered to perception, it is not open to the tests of analysis. Its self-identity, however, we are obliged to affirm; nor when we would mark the felt unity of the cosmos through all space and time and change, have we any way of doing so but by planting *there* a *universal Soul*, as the centre whence its energies flow and whither its phenomena look? This dominant *Self* of the universe we discriminate from the *physical* which it animates; we oppose it to the *phenomenal* which it puts forth; and we claim it as the reality of both. It is the All in its idea and its causality. Thus the human soul is individual, while God—the universal soul—is the cosmical aspect of the inward principle of existence; and they are homogeneous in our thought, except in the spheres at their disposal.

Let it be assumed, then, that we have first hand knowledge of a Self or Soul, whose permanence as a possible subject of experiences is not contradicted by any organic phenomena, including those of death; and further, that this individual Ego has been set up by the Universal Mind in whose embrace it lives, and which it reflects in its miniature powers. How are we to conceive of the relation between these two? And especially is the relation in its nature such that death must dissolve it? Two metaphysical reasons are urged from the pantheistic side why it must be so: (1) the relation has begun, therefore it must cease; (2) the egoistic personality is finite, and cannot hold its ground amid the infinite.

(1) With reference to the first it may be answered that within the limits of organic life, whose history consists of a cycle of chemical changes, it is true that birth is the invariable precursor of a series leading to death; but beyond this range it cannot be shown that either mechanical or mental genesis must run its course and come to an end. If we can think of the law of gravitation as having been given to the material universe, surely we are not on that account compelled by any logical necessity to anticipate its cessation. And there is no assignable reason why the case should be otherwise with intellectual and moral natures. If at a certain stage in the development of the cosmos, the Supreme Mind set up at a given centre a personal subject of thought and will like his own, with adequate assignment of causality, what is to prevent this from being a freehold in perpetuity? Why may not the communicated Divine nature endure as long as the uncommunicated Source on which it lives? So far as thought, and love, and goodness are related to time, their relation is not cyclical, but progressive, not returning to their beginnings, but opening out into indefinite enlargement and acceleration. The dictum, therefore, that whatever begins must end, is one to which we are not bound to surrender; and the only pre-existence which we need allow to the Soul is latent within its Divine Source, ere yet its idea has taken effect and the personal monad been set up.

(2) The other principle assumed, namely, that personality is a finite phenomenon and must sink back into its infinite ground, has played a much larger part in the reasoning upon this subject since the time of Spinoza.

But is it true that the finite cannot hold its place amid the infinite, and that personality being a finite phenomenon must sink back into its infinite ground? It certainly is true that here in this life the finite and infinite co-exist; and why, if possible now, should it become impossible after death?

The pantheist represents the human personality as an outline artificially drawn round a small enclosure, within which lie the individual experiences of a human life. To set up a living individual, he says, is simply to establish such a centre of special consciousness, and fence it off by a containing periphery, and let it for a while assert and discriminate itself as against the boundless environment from which it is cut out; and even while it lasts, this self-protection from the integral field is but an illusion, which death only dissipates, surrendering the individual back into the universal.

This mode of conception, borrowed from the relations of geometrical figures in space, confounds the *infinite with the total*, and erroneously assumes that the infinite is denied if we speak of anything besides. Of mere extension this will doubtless hold true, and we cannot say that the universal field of things is made up of infinitude *plus* the size of the sun. But this rule has no truth except where both terms are quantitative and homogeneous. The predicate of magnitude belongs to time as well as space, and neither of them puts any bound upon the other; in affirming a square yard I do not put any bounds upon eternity. When we carry the infinitude from quantity to quality, it ceases altogether to be a totality and becomes an intensity; and far from embracing all that is less than itself, completely excludes it. Infinite *knowledge*, for example, is perfect thought of all that has been, is, or can be, and does not comprise among its contents a partial knowledge in which truth and error both have their share; in order to meet *this* you must resort to another thinking subject, a mind of limited range. And what is there to prevent such finite intelligence from coexisting with the infinite?

The end pursued by the Will of the Creator in the creation of man would seem to be to set up what is *other* than himself, and yet akin; to mark off new centres of self-consciousness and causality, that shall have their separate histories and build up free personalities like his own. And why should not those free personalities, once built up, continue? Certain it is that here we come upon the very crown and culmination of the world's process. Personality is not the largest, but it is the highest fact in the known cosmos; and if death has power over it, then there is nothing that death spares.

Thus far no more has been attempted than to ward off unfavorable presumptions against the future life. Were the problem surrendered to physics and metaphysics, it could never quit its state of suspense. There would be nothing to forbid the future, but there would be nothing to promise it. Not till we turn to the *moral* aspects of death, do we meet with the presiding reasons which give the casting vote.

As between beings, Divine and human, standing in spiritual relations to each other, what place does death hold and what significance does it apparently possess? Two facts we may note with respect to man. (1) That the usual animal order of means and ends with him is inverted: the inner springs of action, instead of merely serving the organism, dominate it and use it; our faculties are set up on their own account, and carry their own ends. (2) The Divine ends manifestly inwrought in our human nature and life, are continuous and of large reach; and, being here only partially or even incipiently attained, indicate that the present term of years is but a fragment and a prelude. When we place side by side the needs of human life, taken on the most liberal estimate, and the scope of the intellectual powers of man, do we not find the latter an enormous over-provision for the former?

For the sweetness and harmony of life, it would be enough if the voices of our companions were music to our ears, and their faces a light to our eyes; but we have need, it seems, of a wider capacity of fellowship, that takes no notice of the barriers of death: for what is literature, but the appeal of thought to thought and heart to heart through silent ages?

Space, too, belongs, in a very true sense, to man alone; and though other creatures have their retinas on which the starry vault shines in, it tells its depth and looks its meaning to no night-watcher but man. Whence for an existence limited to a point, this insatiable interest in objects and movements, on the margin of infinitude?

Man as a creator, too, seems equally above his present lot. An Iliad, an Agamemnon, a Divine Commedia, a Hamlet, a Faust, a Madonna di San Sisto, is each a unique birth in which no second mind can bear a part; and go where it may, speak to what myriads it will, it is still the appeal of one soul to one, eliciting response as sharp and single as the

echo of a solitary voice. Flowing forth from a single creative nature, it acts by its touch as an experiment in spiritual friendship, and gathers an ever-increasing group, held fast in fellowship of enthusiasm, and owning a common obligation to the genius which has discovered for them their true soul. What and where, then, are the two members of this relation? Is the first of them nothing and nowhere? Can a word that is immortal come from a speaker that is ephemeral?

I do not know that there is anything in nature which could be compared in wastefulness with the extinction of great minds; their gathered resources, their matured skill, their luminous insight, their unfailing tact, are not like instincts that can be handed down; they are absolutely personal and inalienable, and if the personality is to be blotted out they are lost from the universe.

Doubtless this faith in immortality owes its large extension among men in no slight degree to the secret feeling that in the nature of man there is more contained than the measure of the present life requires and satisfies.

But it is when we turn to the Moral Consciousness that we hear a voice even more distinct demanding an existence larger than this mortal life. What is the meaning of probation? Liberty to go right,— liberty to go wrong,—can it be a mere haphazard gift, an unmeaning institution of contingency, as if from some curiosity to see what will turn up? And when the experiment is over, are the actors dismissed, the curtain dropped, and the theatre closed? Such an issue would contradict the very essence of moral freedom, which surely loses all significance if no difference is to be made between those who use it well and those who use it ill. We are not upon our trial, unless there is a future that depends upon ourselves. So that wherever Conscience is, there we stand only in the fore-court of existence; and a moral world can not be final, unless it be everlasting.

But it may be said that there are provisions in the organism of this world for making us feel the difference between right and wrong ways of living: that the physical laws of nature, and the sentiments of men, furnish both reward and retribution. Granted; but is the award certain and adequate? A careful study of facts compels a negative answer.

From this survey of the great lines of human experience two inferences seem to force themselves upon us: (1) that *everywhere*,— in our conscience, in our physical nature, in the sentiments of associated men, — there are indelible marks of a morally constituted world moving toward righteous ends. (2) That *nowhere*, within us or outside of us, do we find the fulfilment of this idea; and these facts irresistibly suggest a justifying sequel. Thus the verdict of the moral nature is in harmony with that of the intellectual and spiritual, distinctly reporting to us that we stand in Divine relations which indefinitely transcend the limits of our earthly years.

Our epitome of Dr. Martineau's "Study of Religion" is now ended. If the result of what has been written shall be to increase in any degree the number of the readers of the great work itself, or if even a few shall have been helped to clearer thinking upon the weighty themes which have engaged our attention in these articles, the end which the reviewer has had in mind, will have been accomplished.

ELIZA R. SUNDERLAND.

UNBELIEF THAT IS BELIEF.

One of the greatest difficulties liberal Christianity has to deal with is the bewildered condition of the minds of so many persons as to what really is belief and what unbelief, what faith and what lack or denial of faith. Many persons are called sound believers who ought to be called unbelievers, because the doctrines they believe in are really negative, based on want of faith in the highest things. On the other hand, many persons are called unbelievers simply because they do not believe certain doctrines which they see to be unworthy of belief, unworthy because implying deep skepticism as to the reasonableness of

God and the moral outcome of his universe. For example, men are often called unbelievers, lacking in faith, because they do not believe the doctrines of the fall of the race in Adam, the total depravity of human nature, the infallibility of the Bible, or a hell of everlasting torments, when the truth of the matter is, they reject these doctrines simply because they believe something higher and worthier — something of which these doctrines are denials. They reject the doctrine of the fall, because they believe God too wise to have made a plan of things for man that would break down in the first act, and certainly too good to have made a plan that purposely included a fall and eternal ruin of a majority of his earthly children. They are unable to believe the total depravity of human nature, because they believe that human nature is divine, that man is made in the image of God.

They reject the infallibility of the Bible because they believe God too wise and holy a being to have commanded Joshua, as the Bible says, to murder helpless women and babes, or to have inspired David, as it represents, to curse his enemies.

They cannot believe the doctrine of an endless hell because they believe God to be infinitely above the possibility of such monstrous cruelty and injustice.

Thus we see that in these cases what is called unbelief is really a higher and nobler form of belief: it is unbelief of things which in their nature are slanders upon the character of God. It is merely a denial of denials. It is unbelief of the irrational, the low, the unworthy, in the interest of belief in the rational, the high, the worthy.

EDWARD EVERETT HALE.

In the spring of 1846, Edward Everett Hale, then twenty-four years old, was ordained as minister of a new church in Worcester, Massachusetts, at that time a town of about six thousand inhabitants. The Boston and Albany Company had built a railroad as far west as this place, and the town bade fair to become the great railroad center which it now is. Frederick Greenleaf, the Harry Wadsworth of "Ten Times One is Ten," was living in Worcester, and with his own hands he threw the switch which opened the way to Springfield for the small four-wheeled car which contained all the freight which Boston had to send to the West on that day. Such a town as this, with the influx of young men, commended itself to the man who always supposed himself the "minister of the town as well as the minister of one particular parish." His views of the ministerial profession were practically then what they are now. While he recognized the necessity of the study of books, and the responsibility of a pastor to his society, in various ways, yet the idea of the Christian ministry was to him something broader and more extended than that. "Active work for the improvement of the people around him"—this was his definition of his duties, and no man has held more steadfastly to this doctrine than has he. He is not a man to be confined to a church, a society, a town, and this is why people thousands of miles away, strangers to him, look to him for the religious guidance and help that belong to a pastor and rarely to so public a character. The reader will see by this that Dr. Hale has always considered whatever work he has done in helping the world to be a part of his work as a Christian minister.

Somewhere Dr. Hale states that he was disappointed at the end of a year to see how little acquainted he was with the young firemen and other young men of the town. To this day he expresses the same regret, forgetting that hosts of other duties crowd him on every side and that it is impossible to have a personal acquaintance with all men.

It was the habit in Worcester, and all our New England towns, to place the clergymen in the school committee, and he had not long been settled there before he was approached on the subject. He refused and said very frankly that he would much prefer to be an overseer of the poor. The nominating committee took him at his word and he

was elected. This was just the place for the enthusiastic young clergyman, balanced as he was by strong good sense. Massachusetts was not quite clear as to her position with regard to foreign paupers. Everything was in a tangle, and it was in the winter of 1851–52 that he wrote and published the letters on Irish Emigration, at a time when he had unusual facilities for studying the question. These papers suggested the foundation of the State legislation. The present system of State almshouses was also based on these suggestions. On very much the same ground he refused to ally himself with the Abolitionists, but in the Kansas Emigration movement he was greatly interested, and active in its behalf. He was active in the formation of the Natural History Society and the Public Library. He was also one of the founders of the Antiquarian Society of Worcester. His interest in history has led him to write two or three historical works of value, the last of which, "Franklin in France," deserves special mention. The author has managed, without impairing the value of the book as a truthful picture, to cover the dryness of historical detail with the interest of a novel. In this work, Dr. Hale was assisted by his son, Edward Everett Hale, Jr., now an instructor in Cornell University.

Mr. Eli Thayer, of Worcester, made wise plans for emigration to Kansas which saved Kansas as a free State. Mr. Hale was close at his side and of vast assistance. His father's paper, the leading one of New England, was open to them, and Mr. Greeley in New York published their articles as editorials. Great sympathy in the cause was aroused. Mr. Hale traveled almost everywhere in New England, addressing audiences on Kansas and the way to it. He was one of the executive committee of the Emigrant Aid Company, which for a long time was in close connection with the new State. In 1861 Kansas was admitted as a free State.

The pastorate in Worcester continued for ten years. During his residence there he married Miss Perkins, of Hartford, who is still living. From this life of broad activity he was called to Boston by the South Congregational Church of that city. Bishop Huntington, the former pastor, had organized the society into a strong working force. The regular church work in education, in charity, in hospitality and in worship was quite as much as one minister could venture to oversee. Mr. Hale tried faithfully for four years the experiment of keeping within the usual circumscribed lines of work of a pastor, with the one exception of the Kansas Emigration Company, which still required more or less of his attention. But Fort Sumter was fired on, and the man who had bound himself for four years broke his fetters and escaped, never to be the minister of one set of people alone again. From that time on the whole country has claimed him and with right. What was the church if there was no nation, and selfish indeed was the man who could not take a broader outlook. In 1860 he joined Salignac's drill corps, the first military organization in Massachusetts (outside the old militia) of men preparing for active service. Before twelve months had passed he became an officer in the organization, and men, now major-generals, are indebted to him for their early drill. His church, full of enthusiasm, like its pastor, never stopped to question the lines of its work. With the minister it heard the call and obeyed. Soldiers from Missouri who first fell at Shiloh wore shirts made by the women of his church. The young men offered their services and were sent to the front; and the first teachers employed by the United States to teach the freed negroes were teachers from his Sunday-school. He was lately chosen a member of the Royal Legion of Massachusetts in recognition of his services during the war — a recognition which gave him great satisfaction.

In an unpublished article of Dr. Hale's, he says, "I have steadily enforced the theory that our churches are not separate religious clubs for the special benefit of those who meet in them, but rather that they are corporations organized for bringing in the Kingdom of God. That

is to say, in the Protestant scheme an organized church has the same duty which a priest has in the Catholic scheme. It represents Jesus Christ to the community where it is. It manifests God in his present love and his present will. Its minister, then, is not to consider himself as working merely for the congregation, any more than any one of the congregation does. He and they are all working together to uplift the world.

Dr. Andrew Peabody says: "Every man must have a vocation and an avocation." Dr. Hale's vocation is the ministry, and literature is his avocation. He likes to say it would be hard to find a story or an essay of his which has not the purpose of a sermon, so completely do the two work together. It was as natural as to breathe that this absorbing interest in the national affairs should call forth more or fewer published articles. He had always written for his father's paper. He had been a regular contributor to the *North American Review*, and sub-editor of the *Christian Examiner* under Dr. Hedge. So in the summer of 1862 he wrote the story of "A Man without a Country" for the *Atlantic Monthly*. The story of itself was of absorbing interest and powerfully written, but no one could calculate the deep impression it made at such a time. Possibly it did more than any other written article to arouse and stimulate the patriotism of the reading men, and particularly the young men of the time. The story has been translated into several languages, and numberless editions have been issued.

From this time on the South Congregational Church did not lose its pastor, but the country at large gained a preacher.

With remarkable rapidity he has been sending out his stories, magazine articles, and sermons. It is impossible to touch upon them all. "My Double, and How He Undid Me," has a depth of humor which shows a new side in every perusal.

In 1870 Dr. Hale wrote the story of "Ten Times One is Ten." The year before, the Unitarian Conference, wishing to direct the publication of a literary review, selected him as the editor. The magazine was called *Old and New* and for six years he retained the editorship. At the end of that time it was united with *Scribner's Monthly*. It so happened that this magazine lacked a serial. Dr. Hale had often sketched the life of Frederick Greenleaf to his young friends, and he was urged to write it at length for *Old and New*. This he did, calling the hero "Harry Wadsworth," and in this book he introduces the now famous Wadsworth mottoes:

> "Look up and not down;
> Look forward and not back;
> Look out and not in;
> Lend a hand."

The story is a story of possible reformation. One pure, good life influenced ten, the ten one hundred, and so on. In twenty-seven years the whole world had accepted the mottoes, and the kingdom of God had come. Such is the outline of this story. It created great interest, and Wadsworth clubs, Lend a Hand clubs, and Tens began to form all over the country. Any club that accepts the mottoes is at once a Lend a Hand or Ten Times One club. There are many branches of this work at the present time, numbering thousands of people — people who have never seen the author of their mottoes, but who recognize his kinship, and bridge the distance that separates them. "In His Name," a story of the Waldenses, contains the badge and watchword of all these clubs. This touching little story has passed several editions, and is translated into many languages.

In 1886 the charitable organizations, in which Dr. Hale has always interested himself, as well as the Ten Times One clubs, felt the need of a magazine devoted to organized philanthropy and work of the clubs. *Lend a Hand* was then started, with Dr. Hale as its editor. This magazine is an active helper in works of reform and charity.

He has served several years as one of the counselors of the Chautauquan Association, enjoying to the full the work of that great enterprise, and giving his time and talent in its aid, as to many other public enterprises.

If ever a man was a "minister of the people," that man is Edward Everett Hale. May he long continue as such, for the people need him!—*Mrs. Bernard Whitman, in "The Cosmopolitan."*

A NEW ERA FOR WOMAN.

Never before in the history of the race has there been a period so full of hope and promise for women as this in which we live. The past has been a slow and painful journey for the whole race, from barbarism to its present civilization; but the way has been more difficult for women than for men. Conditions have trammeled them and obstructed their way, and they have been left behind in the march. Even in later centuries of light and progress for men, the *Renaissance* brought small help to women. A little reflected light fell upon a few women in some lands, but the masses were still enveloped in ignorance and bigotry and fettered with toil. In Germany, great universities were educating thousands of men but not one woman. Germany would have laughed at the idea that women needed such helps. England, eight hundred years ago, created Oxford and Cambridge to benefit her sons, with never a thought of the need of her daughters. Even America ignored her women when creating Harvard, Yale and Columbia for her sons. Women were far in the rear of the advancing army, deserted and forgotten.

But one day there arose a sound like the murmur of a million voices. It swelled louder and fuller, till it made the nations pause and listen. It was the voice of the awakening womanhood of the world. It said: "Not in your schools have we learned, but of God and our souls, and we know we are capable of growth. Give us an equal opportunity with yourselves."

Never did a grander cry come up from any part of the human race than this from woman, asking, not to be lifted and led, but asking only a clear way and an equal chance. It rang through the world, and noble men listened and drowsing women struggled to their feet. It heralded the new era that is now here.

One by one barriers have been taken down, reluctantly it is true, and blocked pathways have been opened before this new-advancing force, which, with the courage and strength of a new-born hope, demands an unobstructed way. Already women are in medicine and in the ministry, in literature and in law, in professors' chairs in our colleges and on the platform, making fortunes in business and re-making creeds. Already the woman spirit, latent for centuries, is directing civilization. The larger part of the philanthropic work of the world is in woman's hands; every reform looks to her for strength. She is bearing the Red Cross in the very face of the demon of war, and taming its madness. She is holding aloft the White Cross, and vice retreats.

But the end is not yet. Woman asks centuries of opportunity before measurement shall be made of her powers. For there must be delay; the intellect longs to achieve, but the heart hears the cry of misery adown the rough ways, and for dear humanity's sake there must be the slow and patient going back to pick up the weary, helpless toilers, and those who have fallen by the way.

Yet with even these sad delays the faith grows strong that yet, from an enlightened motherhood, from a free and glorious womanhood, there shall spring a nobler manhood, a better and happier race.

HELEN P. JENKINS.

Detroit, Mich.

MRS. ORMISTON CHANT.

The Women's Paper, of London, which, by the way, claims to be "the only paper in the world conducted, written, printed and published by women," contains the following interesting account of Mrs. Chant:

The most popular of our lady speakers, and one of the most remarkable women of to-day is, undoubtedly, Mrs. Laura Ormiston Chant. Through the length and breadth of Great Britain, in the Sister Isle, and latterly in America, she has touched the hearts of hundreds of hearers, drawing tears from the strong, carrying comfort to the weak, and inspiring the dulled and jaded with the afflatus of her own bright spirit. Hers is not the eloquence of fine phrases, but of

deep feeling; its characteristic is spontaneity, its inspiration, keen sympathy and a glowing imagination. Whether her theme be temperance, woman's suffrage, physical training of girls, the poetry of Shelley, or Spenser's "Fairy Queen," it is suffused with the fervor of a poetic nature, and the appeal, whether from platform or pulpit — for Mrs. Chant is a preacher *con amore* — is always to the diviner impulse, and to the ideal that is hidden but never lost. It is the same with the individual as with the multitude. Mrs. Chant rarely, perhaps never, takes a journey, without drawing some human being within the magnetic circle of her sympathy. One day she was walking down Bond Street, and seeing a girl-mother, wretched and wearied, she took the miserable-looking baby into her own arms, and carried it to her home. The mother was set on her feet again for a fresh start in life. We mention this incident — only one among many—to show that words are not the substitute for, but the outcome of, works.

Within a period of three weeks, or rather of eighteen days, Mrs. Chant has addressed thirty-one meetings and travelled 2,600 miles. How does she do it? people ask, as well they may when they see the slight frame and fragile physique. She herself says it is because she is such a happy woman, and so sensitive to the bright and humorous aspect of all things, and because she is a total abstainer. Another reason may be found in the extraordinary versatility of her powers. While emotion is so dominant a characteristic it finds vent in every variety of channel. Though not a professional, she paints well, her singing, like her speaking voice, is clear and musical, and her compositions for piano and vocal solo are very interesting. She has published a volume, entitled "Verona, and Other Poems," which shows a strong poetic vein, and she can enter with the greatest *gusto* into a game of play with her four charming children.

The one drawback which Mrs. Chant feels about her life as a speaker is the time that it obliges her to spend away from husband and home. Yet, with the exception of the three months in America last spring, she has never been absent for a whole week; Sunday and generally Saturday are home days, and a glance at the bright faces and pretty dresses of the children shows that they are perfectly happy and well-cared for. Mrs. Chant is an ardent advocate of physical training, and sends her two elder girls to the Hampstead Gymnasium. For their amusement at home, especially when outdoor exercise is impossible, Mrs. Chant has written and composed some action songs, which they thoroughly enjoy.

Laura Ormiston Chant was born October 9th, 1848, at a lovely but very lonely spot near Chepstow. Her father, who was a civil engineer, was then superintending the building of the railway bridge over the Wye. Very early the little girl displayed a remarkably sweet voice and wonderful musical ability. Indeed, she was one of a very musical family, and the children formed quite a small choir, and sang in three or four parts as naturally as ordinary children catch an easy melody. Laura's first recorded hymn was written on her seventh birthday, and set, before the eighth, to a pathetic tune of her own. She was a nervous, excitable child, alternating between gayety and depression with unpleasant rapidity. Such children are generally difficult to understand, and suffer acute misery from the want of sympathy they experience; and in the generation to which this child belonged, too often very harsh treatment was meted out to them.

During the years of Laura's life from eleven to nearly seventeen, the whole family attended Allen Street Chapel, under the pastorship of the Rev. John Stoughton. "And I believe it is to his sermons and teaching that I owe the intense and passionate bent of my whole nature to religious work," writes Mrs. Chant; "they were sermons that impressed me so deeply as a child that I can recall many of them to-day in part, especially a series preached one winter on Bunyan's Pilgrim's Progress."

Very great was the necessity that drove so strict a Church of England family from the fold of Episcopacy; but attendance at the old parish church, where there was not pew-room enough, and where the service was of the dreadful old Evangelical pattern, so dreary for children, had become intolerable.

One bright spot there was for two of the five little people (there were nine altogether) who had been wont to sit in the pew by the font in the ugly old parish church, and that was a young curate with a rich, sweet voice, who read the lessons in tones that thrilled the heart of Laura and the brother next to her, Charlie; and quite unknown to the young man himself he became a sort of ideal person, round whom two childish, but most affectionate little hearts twined themselves.

For want of knowing his real name they called him "The Red Cross Knight," and made him the hero of a thousand exploits. One rough Sunday Miss Laura had, contrary to rule, burst away from the rest and was rushing home at speed, when a gust of wind took her new hat off and landed it in the middle of the dirty road. The child, who had reason to fear retribution, stood crying on the curb, when, O joy, the Red Cross Knight came by, and was equal to the occasion, and picking up her hat replaced it on the curly head, saying kindly, "There, there, little maid, don't cry, run home." "I never forgot him, and wrote an ode to him that afternoon, which I have by me now; but I never saw him again after that," says

Mrs. Chant, "until twenty-one years after I walked into Bedford Chapel with my husband to hear the Rev. Stopford Brooke, and found that he was none other than the Red Cross Knight of life-long and tender memory."

Her experience in life has been varied; for some years she was a successful teacher; another period was spent as a nurse in the London Hospital; and for a year she was the manager of a lunatic asylum. About eleven years ago she became the wife of Mr. Thomas Chant, a surgeon. He takes unfeigned pleasure in the popularity of his gifted wife, who is as clever at a pudding as at a poem, and who can make a dress as successfully as she can a speech. Much time for reading Mrs. Chant cannot have, but among her favorite authors are Spenser, whose "Fairy Queen" she learned to love in her childhood, Shelley, Blake, Matthew Arnold, and Mr. Stopford Brooke.

BRAHMOISM AND CHRISTIANITY.

The *Indian Messenger* of Calcutta, has an interesting article, under the above heading, which shows how deeply the leading minds of the Brahmo Samaj feel their obligation to Christianity:

Brahmoism is an eclectic religion. It incorporates the truths of all systems of religion into itself. Indeed, as the latest dispensation of God, Brahmoism could not but have been broad, catholic and eclectic. The very law of progress has made it assimilate the truths of past dispensations. The present is the outgrowth of the past; and Brahmoism being the religion of the present must necessarily outgrow all older systems of religion. It, therefore, has more or less connection with every form of religion that has appeared on earth. The later a religion is, the more intimately do its ideas and principles enter into the constitution of Brahmoism. To no other religion is Brahmoism more indebted than to Christianity. Without Christian principles and ideas, Brahmoism would have had no legs to stand upon. In fact it is hardly distinguishable from the liberal Christianity of the present day as represented by men like Principal Caird and Mr. Stopford Brooke. The leading principles of Brahmoism are all Christian. We propose to examine some of them in the course of this article.

The relationship of man to God, as represented in the life of Christ, has been fully and unreservedly accepted by the Brahmo Samaj. The Brahmo Samaj interprets the life of Christ in the same way as it is now interpreted by liberal Christianity. It fully agrees with Mr. Stopford Brooke when he says: "The mighty saying, 'I and my Father are one' proclaims by the lips of Jesus the ancient truth suggested in the first of the Hebrew books, that man is the image of God. Indeed, all that he has told us of humanity is contained in it. It was not understood by those who came after him. They could not believe that he said it as a man in the name of humanity. Therefore, not wishing to deny his words, they declared that Jesus said it, as God, about himself and God. The true and the more practical view is, that Jesus, when he said these words and others of the same meaning, said them, knowing and feeling himself to be nothing more than a man; said in them that which was, in idea, true of all the human race, which ought to be true of every man, and which in the future will be true of all men. There is none who, having grown to the measure of the stature of the fulness of Christ, will not be able hereafter to say with him—I and my father are one." The deep relationship and ultimate unity between God and man, which the life of Christ so fully represents, is one of the cardinal principles of Brahmoism. Indeed the whole fabric of Brahmo devotion and worship is based upon the belief in the indissoluble relationship between God and man.

The conception of the Fatherhood of God is wholly Christian. The unity of God and man, which the life of Christ represents, may be pantheistically interpreted. Indeed Hindu Pantheists also speak of the unity of God and man in words like—"life of life"; but the idea of the Fatherhood of God is altogether foreign to them. God, in Hindu Pantheism, is conceived as a substance and not as a subject. The difference between the Hindu and the Christian conception of the unity of God and man is similar to the difference between the Spinozistic and the Hegelian conception of the Absolute. The defect, therefore, which the doctrine of the unity of God and man may have is removed by the additional conception of God as *Father*. God, as father, must necessarily be a subject and person, and not a mere impersonal essence or substance. It is Christianity from which Brahmoism has borrowed the grand and noble doctrine of the Fatherhood of God. The doctrine of the Fatherhood of God existed, no doubt, in an inchoate form in Judaism also, but it was fully developed by Christianity. The God of Christianity, moreover, is not only a father but a loving father—a father who delights in the continual progress of his son, and guides, helps and sustains him in the midst of the trials and difficulties of life.

The direct consequence of the doctrine of the Fatherhood of God is the doctrine of the Brotherhood of man. The brightest achievements of Christianity in the history of Europe are due to this doctrine. This doctrine also explains the secret of Christianity not being a dead and lifeless religion like so many religions of the East. For this doctrine also, Brahmoism is indebted to

Christianity. No other religion of the world so explictly teaches the Brotherhood of man. Indeed it is impossible. There can be no brotherhood of man so long as God is not regarded as Father, and it is Christianity which first revealed this grand truth to the world. The memorable words of Jesus "I and my father are one" ushered in a new era in the history of the world.

As the brotherhood of man is the natural consequence of the Fatherhood of God, so does duty to man follow from the doctrine of the brotherhood of man. It is this that makes duty such a prominent feature of Christianity. You cannot believe in the Brotherhood of man without devoting yourself to the service of humanity and discharging your duties to your fellow-beings properly. Brahmoism has enriched itself from Christianity by learning to give prominence to duty. Character is intimately connected with duty. Duty without a strong moral character is an impossibility. Christianity is consequently an essentially ethical religion. It is based on duty, self-sacrifice and the service of humanity. This ethical spirit of Christianity pervades the whole frame of Brahmoism. Brahmoism does not lie in a set of rites and ceremonies, or in the observance of certain external forms of religion, but in duty, self-sacrifice and purity. Brahmoism should ever remain grateful to Christianity for its ethical spirit. Flying from the world was considered an indispensable preliminary to the attainment of high religious life, in the ancient world. There was an irreconcilable antagonism between the world and religion. It was Christ who showed by the example of his life and his death on the cross that duty, self-sacrifice and the service of humanity are not only compatible with, but are indispensable to religion. Serve your fellow-beings if you wish to serve your Father in heaven, is the grand teaching of Christianity. Serving God by serving humanity is one of the essentials of Brahmoism. It is from Christianity that Brahmoism has received this truth.

We thus see that for all the essential elements of a higher kind of religion, Brahmoism is indebted to Christianity. H. H.

THE "KING'S DAUGHTERS", AGAIN.

Readers of the article in our January issue on the Order of "King's Daughters" will be glad to know that the wrong done to Liberal Christians, of which we complained, has been, in part at least, righted by the action of the Central Council in New York. The Order as originally organized was made by its Constitution broad and unsectarian, and as a consequence many tens were formed in Unitarian and Universalist churches. But to the surprise of all such, a few months ago a creed strictly Trinitarian and "evangelical," was adopted and published. Naturally such a course called out many expressions of disapprobation and protest besides our own. Rev. H. G. Spaulding, of Boston, secretary of the Unitarian Sunday-school Society, publishes in *Every Other Sunday*, of March 3, an account of what has been done in that city to get matters righted, and the results. We give it nearly entire:

Miss Kate L. Brown, who had joined the Order and had also organized a "Ten," sought a personal interview with Mrs. Bottome, the President of the Council, when that lady gave an address on the purposes of the Order, in the Central Church in Boston. Mrs. Bottome replied to Miss Brown's inquiries in a most liberal tone and spirit. Not long after this interview, Miss Brown, acting on the advice of several friends, addressed to the Council an open letter, presenting clearly and forcibly the Unitarian attitude and feeling caused by the issue of the creed-leaflet. In reply to this letter the Council has issued two Leaflets,—Nos. 16 and 18. In the first of these an unequivocal answer is given to the question, Is the Order of the "King's Daughters" sectarian? The leaflet reads:

"The Order has no authority to define the creed of the person who holds herself responsible to 'The King,' nor to ask more of the member than that she will entertain the object and purpose of the Order, as contained in Article II. of the Constitution; namely, that she will endeavor to develop spiritual life and Christian activity in herself and others.

"Since the Object of the Order is to develop spiritual life in the hearts of all, we welcome to our ranks all individuals who hunger and thirst after righteousness, believing that if they will do the will of God, He will fulfill His promise, and they shall know His doctrine.

"The relation existing between the children and 'The King' is sacred to each individual soul. And we, as an associated sisterhood, dare not assume the divine prerogative of calling His children by name. The Lord only can know His own.

"The cards of membership and the leaflets have been provided for circulation in the Order, wherever members may desire their use.

"Perfect freedom to serve 'In His Name,' and to be responsible to Him alone, is the privilege of 'The Daughters of the King.'

"By Order of
"The Central Council of the King's Daughters,
"Isabella Charles Davis.
"*Corresponding Secretary.*

The Leaflet No. 18 is an open letter written by the Council in reply to the special letter already referred to. In this leaflet it is declared that each individual is left to discover for herself whether her own purposes and aims are in accord with the objects of the Order; "and if so she is entitled, *by virtue of the Constitution*, to full membership in the 'King's Daughters.'"

The steps that led to the issuing of these two leaflets show that the Council received in the kindest spirit the protest made by Miss Brown and others, against allowing the Order to be regarded as in any sense a sectarian or exclusively "Evangelical" organization; and that the decision finally reached by the Council was in part the result of equally earnest protests from "Orthodox" members of the Order. One letter from a member of the Council to her Unitarian correspondent said: "I am weary of *words*, and there is not an inch of me that is not hurt through and through by sectarian controversies. All I care for now is the Ideal shown to the world in the Christ."

It is to be regretted that the obnoxious creed-leaflet has not been withdrawn by the Council. Yet the later action of the Council is virtually a confession that the issuing of such a leaflet was a mistake on their part, and that in publishing it they failed to distinguish between their opinions as individuals and their obligations as members of an Order which by its Constitution expressly forbids creed-making, and which by the same Constitution is bound to make *that* and nothing else the law and the rule for all its members.

"The conclusion of the whole matter" is that an unintentional wrong has been righted, that wise counsels and a spirit of charity have prevailed, and that the good work begun and continued by this fair and promising Order of the "King's Daughters," may be entered upon by women of every name "who profess and call themselves Christians."

ONE UPWARD LOOK EACH DAY.

SELECTIONS FROM ORVILLE DEWEY.

Sunday.

The Glory of Life.

Life is not only good, but it was made to be glorious. Ay, and it has been glorious in the experience of millions. The glory of all human virtue arrays it. The glory of sanctity and beneficence and heroism is upon it. The crown of a thousand martyrdoms is upon its brow.

Through this visible and sometimes darkened life, it was intended that the brightness of the soul should shine; and that it should shine through all its surrounding cares and labors. The humblest life which any one of us leads may be what has been expressively denominated "the life of God in the soul." It may hold a felt connection with its infinite source. It may derive an inexpressible sublimity from that connection. Yes, there may be something of God in our daily life; something of immortality in this momentary and transient being.

Monday.

Toil.

It is time that this opprobrium of toil were done away. Ashamed to toil art thou? Ashamed of thy dingy workshop and dusty labor-field; of thy hard hand, scarred with service more honorable than that of war? . . . It is treason to nature; it is impiety to Heaven; it is breaking Heaven's great ordinance. *Toil*, either of the brain, of the heart, or of the hand, is the only true manhood, the only true nobility. . . . Why, in the great scale of things, is labor ordained for us? Easily, had it so pleased the great Ordainer, might it have been dispensed with. The world itself might have been a mighty machinery for the production of all that man wants. . . . But where, then, had been human energy, perseverance, patience, virtue, heroism?

Tuesday.

Spiritual Heroism.

Of heroes and hero-worship we hear much. But there is a spiritual heroism, little known; that of the man who resolves to conquer himself,—hardest of all conquests. Impatience, envy, rage, selfishness eager for success or sullen at defeat, passions of the flesh and passions of the spirit,—these are his enemies. In the silent depths of the heart he fights his battle. Nor trumpet nor clarion lifts its voice upon the air to tell of his conflict or of his victory. What he does and what he suffers, no man knoweth. God only knows. . . . Not to lift himself to honor, but to forget himself, to still the throbs of self-conscious disquiet and all selfish passion,—this is his endeavor. . . . The world knoweth it not; but there is no such nobleness in the world as this.

Wednesday.

Noble Living.

There are those who, with a kind of noble but mistaken aspiration, are asking for a life which shall in its form and outward course, be more spiritual and divine than that which they are obliged to live. . . . But a million occasions will come, varying every hour, in which you may restrain your passions, subdue your hearts to gentleness and patience, resign your own interest for another's advantage, speak words of kindness and wisdom, raise the fallen and cheer the fainting and sick in spirit, and soften and assuage the weariness and bitterness of the mortal lot. . . . They shall not be written on your tombs; but they are written deep in the hearts of men,—of friends, of children, of kindred all around you; they are written in the book of the great account!

THURSDAY.

Every-Day Opportunities.

It has been said that "there are but two things worth living for: to do what is worthy of being written, or to write what is worthy of being read." It is true; and I maintain that the greater of these is *doing*. . . . The loftiest action that ever was described is not more magnanimous than that which we may find occasion to do in the daily walks of life: in temptation, in distress, in bereavement, and in the solemn approach to death. In the great providence of God, in the great ordinances of our being, there is opened to every man a sphere for the noblest action. Nay, and it is not in extraordinary situations, where all our energy is aroused and all our vigilance is awake, that the highest efforts of virtue are usually demanded of us; but it is rather in silence and seclusion, amidst our occupations and our homes; in wearing sickness that makes no complaint; in sorely tried honesty that asks no praise; in simple disinterestedness which hides the hand that resigns its advantage to another.

FRIDAY.

Our Unknown Abilities.

I cannot help thinking that we all not only have better intimations, but are capable of better things, than we know; that the pressure of some great emergency would develop in us powers beyond the worldly bias of our spirits; and that so Heaven dealeth with us, from time to time, as to call forth those better things. . . . There are greater and better things in us all than the world takes account of, or than *we* take note of, would we find them out. And it is one part of our spiritual culture to *find* these traits of greatness and power, to revive these faded impressions of generosity and goodness,—the almost squandered bequests of God's love and kindness to our souls,—and to yield ourselves to their guidance and control.

SATURDAY.

Real Greatness.

In the thought of God alone is sovereign strength and sacred calmness. The lowliest virtue is thus linked to the throne of heaven. . . . Oh, fine and delicate and manifold and much entangled are the tissues of life which surround us! and he who brings music out of the discord, and harmony out of confusion,—he who walks through life with an even temper and a gentle patience,—patient with himself, patient with others, patient with difficulties and crosses, thoughtful, not of showy appearances, but of inmost realities, thoughtful of virtue and of God,—he has an everyday greatness beyond that which is won in battle, or chanted in cathedrals, or heralded with the shout and pageantry of a triumphal procession.

I LOVE.

I love to meet my fellow-man
In friendship's sacred ties,
And run with him as in a race
Where manhood is the prize.

I love the consecrated man
Wherever he may be,
Whose heart beats strong in high resolve
To bless humanity!

LEE FAIRCHILD.

Cedar Falls, Iowa.

SCIENCE'S "CHAMBERS OF TORTURE."

There can be little doubt that in many quarters, both in this country and Europe, vivisection is being carried to most unjustifiable lengths of cruelty. Some of our highest surgical authorities are themselves coming to call the "physiological laboratories" in which much of this cruel work is done, "torture chambers of the Inquisition of science," and "chambers of torture and horrors."

Says Henry J. Bigelow, Professor of Surgery in Harvard University:

"How few facts of immediate considerable value to our race have of late years been extorted from the dreadful sufferings of dumb animals, the cold-blooded cruelties now more and more practiced under the authority of Science! The reaction which follows every excess will in time bear indignantly upon this. Until then, it is dreadful to think how many poor animals will be subjected to excruciating agony, as one medical college after another becomes penetrated with the idea that vivisection is a part of modern teaching, and that, to hold way with other institutions, they, too, must have their vivisector, their mutilated dogs, their Guinea-pigs, their rabbits, their chamber of torture and of horrors to advertise as a laboratory."

Referring to a report recently made upon vivisection in Great Britain, the London *Daily News* says:

"Such is the yearly register of the legal sacrifice exacted from the dumb creation to satisfy the curiosity of so-called 'science.' No one of the men who inflict this pain on poor defenseless animals would condescend to acquire the most useful knowledge by an act of *fraud*, of *meanness* or of *dishonor*. It is strange that they need to be reminded that knowledge which can only be got by the infliction of cruel pain, is *as much* forbidden to merciful men *as* wealth *which can only be acquired by dishonesty* is *forbidden* to *honest men*."

Says Frances Power Cobbe:

"Modern vivisection may be defined to be the limitless invention, performance, and repetition, by scores of inquirers, of every kind and sort of operation on every portion of the living frames of animals, and pre-eminently of the most sensitive animals. Brains, nerves, eyes, hearts, veins, intestines, bones, limbs, and skin,—nothing escapes, and no part fails to afford a practically boundless field for the ingenuity of the physiologist; or if the imagination of one ever flags, it is soon stimulated into double activity to disprove the boasted discoveries of another.

"We stand, in truth, face to face with a new vice—new, at least, in its vast modern development, and the passion wherewith it is pursued—the Vice of Scientific Cruelty. It is not the old vice of *cruelty for cruelty's sake;* of that even the worst physiologist may probably be acquitted. It is, in strict ethical definition, the *fault* of indifference to a great moral consideration (namely, that of the sufferings caused by our actions) raised to the rank of a vice by the enormous extent to which it is carried. The vivisector *ought* to be stopped in pursuing his (otherwise) lawful end of advancing physiological science, by the consideration that his means of advancing it involve a moral offense (theologically viewed, the *sin*) of causing torture worse than death to guiltless creatures. This consideration, as has been said, *ought* to stop him, just as any other man ought to be stopped in pursuing any legitimate end (*e. g.*, the advancement of the interests of his country or family), if he find he cannot carry it out without employing immoral means, deceit, robbery, persecution, treachery, or any other unrighteous mode of action."

In the matter of humanity in the treatment of animals we may well learn from some of the non-Christian peoples of the world. Pandit Sivanath Sastri, an eminent Hindoo who recently visited England, attended a meeting of the Anti-vivisection Society held in London. Being called upon to speak, he said:

"Ladies and Gentlemen: I am not much in the habit of speaking publicly in English, but I feel it to be my duty to express a few words of sympathy with the noble cause which you all advocate this day. (Hear, hear). I come from the distant East. There we have been trained from our childhood to treat animals with tenderness, and I cannot describe to you how the feelings of Hindoos and Indians are shocked by the cruelties which we find recorded in these reports. We have no anti-vivisection society in our country, but we give to this cause hearty support in our papers. If you come to India you will find in many of our cities hospitals for diseased animals. (Hear, hear). There are religious sects in India which make tenderness to animals one of their chief doctrines. I happened to look into an almanac we publish. I belong to a religious society named the Brahmo Somaj—which means the Society of the Worshippers of the one true God. Our society is trying to destroy idolatry and caste, and to introduce the worship of God in spirit. In our almanac we have a brief statement of our doctrines and principles. You are not to accept them as creeds, but you may judge them and take them as a fair enunciation of our principles. Well, I was looking at this enunciation of our principles, and I find it stated here—"The Fatherhood of God, the brotherhood of man; and kindness to all living beings." (Cheers). We do not stop at the Fatherhood of God and the brotherhood of man; we add tenderness to all the lower animals. (Cheers). That forms part of our principles, and we are shocked to read accounts of the cruelties perpetrated in the name of science by vivisectors. (Hear). I will not detain you any longer. I will conclude by expressing my hearty sympathy with the noble cause which this Society is advocating." (Loud cheers).

A NEW PROFESSORSHIP FOR MEADVILLE.

We have recently returned from a somewhat extended visit to Meadville,—one that has brought us into close contact with the Theological School and its work; and we are constrained to express our gratification at what we found. We have never seen the school when it seemed to us so prosperous as now. The number of students is unusually large—larger than for many years, if not larger than ever before. The spirit in the school is excellent, and the character of the students, taken as a whole, is exceptionally high. We shall be mistaken if the school does not turn out within the next three years a considerable number of as effective workers as it has ever sent forth. The institution is coming to have not simply a national but an international character. Besides containing students from various parts of the United States and Canada, it has two from England, two from Germany, two from Holland, three from Norway, one from Asia Minor, and two from Japan.

We have more than once in these columns called attention to the great need of more teaching force at Meadville. This need becomes constantly more manifest. With a greater number

of students than the divinity school at Harvard contains, there are here only half as many professors. Two of the students this year are doing some work of instruction; but on the other hand one of the professors is the pastor of the Meadville church. Thus all the teachers are overworked, and obliged to teach too many things. There ought to be another chair endowed and another professor appointed, without delay. Indeed there ought to be two, but one is the very least that the denomination should allow itself to think of.

Last summer a slight beginning was made looking to the creation of a new James Freeman Clarke professorship. Several thousand dollars were definitely or provisionally pledged for the same. But we understand that for some time the movement has been allowed to rest. We hope it will be taken up again with more vigor than ever. Dr. Clarke's long and close connection with Meadville makes it an especially fitting thing that his name should be permanently associated with a chair here. And the present seems a favorable time for the raising of the money. The times are reasonably good in a financial way, and the denomination has now no great enterprise on hand that need stand in the way of a general lift for Meadville. The Harvard Divinity School has been put well on its feet; surely Meadville should no longer be neglected. And not only does the school need another professorship, but it is greatly in want of a larger library fund and more room. The building is full and more than full. The library should have more space; more ample chapel and lecture room accommodations are demanded. It happens that there is offered for sale just now, for a few thousand dollars—indeed at a price less than a fourth of its cost—a fine large residence near the school grounds, which would make an excellent dormitory, and thus leave the present school building free for library, lecture room and related purposes. Why should not this be secured?

The school needs $65,000 to $75,000. This sum would give it a new building, add $10,000 to its library fund, and endow another full chair. This accomplished, the institution would be in condition to do better work than it has ever done, and go forward to a career of new and enlarged prosperity. Even if the time should ever come when it would be thought best to remove the school to Ann Arbor or Madison, this endowment and equipment which we are urging, would be only in the direction of what would still be needed. Everything indicates that Unitarianism in this country has brightening prospects. There were never so many young men looking toward our ministry as now. No call upon us as a denomination can be more imperative, therefore, than this of equipping well the only really denominational training school for ministers we have.

It seems to us that this is the one great enterprise that the National Conference at its meeting at Philadelphia, next October, should undertake. We hope that between now and then it will be written up, and worked up in various ways, and thoroughly prepared for, so that the representatives of the denomination may come together feeling that the great practical thing to be done by the Conference is to put the Meadville Theological School on its feet.

THE MEMORIAL TO DR. PRIESTLEY.

A year ago we published Rev. Joseph May's sermon commemorative of Dr. Priestley, and at the same time extended an invitation from Mr. May and the First Unitarian Society in Philadelphia to the admirers of Dr. Priestley in America to join with them in erecting a monument to the memory of the great scientist and theologian.

At that time Mr. May said: "While there seems to be a peculiar fitness in having the monument in our church, there would be a greater meaning in it should it *not* be the offering of our own congregation alone, but the tribute of a still wider circle of lovers of truth, and admirers of learning, fidelity and virtue."

The suggestion has met with a widespread response. The monument has been completed and placed in the audi-

torium of the church in Philadelphia that Priestley helped to found. It was dedicated on March 13th. The congregation that assembled was large. Dr. C. C. Everett, Dean of the Harvard Divinity School, delivered an oration on "Priestley and the Old and New Unitarianism." Mr. May gave a review of the life of Priestley, and Professors Joseph Leidy, J. P. Lesley and George F. Barker spoke of the scientific significance of his work.

The monument, consisting of a tablet and bust, is set in the left wall of the church. It was unveiled by Robert Priestley Hayes, a great-great-grandson of Dr. Priestley. The central inscription on the tablet reads as follows:

Joseph Priestley, LL. D., F. R. S., theologian, philosopher, scholar; one of the ablest and most eminent exponents of Unitarian Christianity; a leader in scientific research, his life was consecrated to the service of his religion; an indefatigable student; an acute observer; a wise and influential preacher. In all relations he was pure, simple, upright, humane, courageous, a steadfast defender of the rights of humanity. He was in her early struggle against oppression a generous friend of America.

On the left of the central inscription are these words:

Born at Fieldhead, in Yorkshire, England, 13 March, 1733. Persecuted for his opinions, he emigrated to America, 7 April, 1794. Died at Northumberland in Pennsylvania, 6 February, 1804.

On the right hand side are the following words:

This church was founded under his encouragement, 12 June, 1796. This monument is erected as a tribute to his memory from the Unitarians of America, 13 March, 1889.

EDITORIAL NOTES.

In the March *North American Review* the question, "Can our Churches be made more useful?" is answered by Rev. M. J. Savage, Dr. E. E. Hale, and Dr. Washington Gladden. All answer yes, and undertake to tell how. Dr. Gladden thinks the business of the churches must come more and more to be "to work for the embodiment of Christianity in the life of society." Thus their usefulness will greatly increase. Dr. Hale's thought is much in the same line, but with fuller practical illustration of how it is all to be done.

Mr. Savage, however, thinks the *primary* need lies in the direction of *thought* rather than of deed. The *first* and *deepest* want is a *better theology*—one that shall not keep the energies of Christendom at work trying to save men from a fiction by means of a fiction, but that shall turn them to the work of saving men from the real evils of the world, and building up the real Kingdom of God on the earth now. He says: "To-day the larger part of the magnificent power of all the churches is thrown away. It is enough to make the angels weep, to contemplate the picture. Magnificent buildings, millions of money, thousands of men, grand enthusiasms, marvels of patient labor, prayers and aspirations, all expended in the effort to deliver an imaginary man from the imaginary wrath of an imaginary God in an imaginary hell! If all the time and money and enthusiasm and effort had been spent in co-working with the real God in delivering the real man from his real evils, long before this the world might have been the Eden that never was, and that never will be until men intelligently combine to save man here and now from the ills that all can feel and see."

Rev. A. N. Alcott, in the *Universalist*, meets the charge of a Baptist minister, Rev. Dr. Rowlands, that "Universalism fights against missions, deep piety and energetic Christian work," by comparing the statistics of the two denominations as they appear in the Baptist and Universalist Year-Books. He finds that while Baptists contribute four dollars *per capita* to current church expenses, Universalists give seventeen dollars; that there is even greater disparity between the contributions for all religious purposes, the average Universalist giving ten times as much as the average Baptist; that Universalists have also in proportion to their membership, twice as many children in their Sunday-schools as Baptists have, and hold more than twelve times as much church property. Mr. Alcott properly reminds Dr. Rowlands

that people usually give for what they are interested in. He says also that the Universalist body gained in 1888 twenty new church edifices. It would seem that the charge of lack of devotedness and energetic work can be overwhelmingly refuted, or else that Providence is blessing Universalists with children and business prosperity in a way that is extremely trying to the exigencies of orthodox logic. Statistics are as terrible for the dogmatist as for the sentimentalist. Mr. Alcott reads his opponent a sensible lecture on the wisdom of fraternal discussion of denominational differences on their merits, as much to be preferred above baseless assumptions of superior zeal and more devoted piety.

We shall begin in the May *Unitarian* a series of six articles by Rev. F. B. Mott, of Salem, Mass., on "The Growth of Unitarian Thought since the Protestant Reformation" — tracing that growth on the continent of Europe, in two articles; in England, in one article; in America, in two, and closing with one on "The Modern Attitude." Mr. Mott has made the subject one of special study for some years. In connection with the first article a careful bibliography of the subject will be given.

It will be of interest to our readers, many of whom have desired some rendering of the Old Bible stories that should treat them with perfect freedom and yet preserve their beautiful religious spirit, to know that Rev. Brooke Herford has been busy all this winter with a volume of Bible stories, of which a great part is already done. The beginning of the series we shall print next month.

The pending decision in three states as to the adoption of constitutional amendments prohibiting the liquor saloon, makes the discussion of methods of enforcing temperance very lively and earnest. We are told that prohibition injures the business interests of states and communities where it exists. But a committee of the Farmers' Loan & Trust Company gives some interesting facts, cited in the *New York Evening Post*, which are certainly well calculated to reassure the members of that company as to the security of its investments in Kansas lands.

The commitments to the penitentiary sank in two years in Leavenworth County from thirty-six to five, in Atchinson County from twenty-three to five. These two years were the first years in which prohibition was enforced in those counties. The whole number of prisoners in the penitentiary of the state was diminished by one hundred and four in a single year. "The jails of the state are practically empty." Pauperism has fallen off nearly one-half in eight years. These statistics are the more likely to be accepted because they are those of a business company, not of "temperance fanatics." But they accord with the emphatic testimony of Ex-Governor Martin and of all intelligent observers, as to the beneficent effects of prohibition in Kansas. Similar facts are not wanting elsewhere. The County Judge in Armstrong County, Penn., declares that the criminal business of his court has fallen off during the years in which licenses have been refused, from two weeks to an average of less than two days. The multiplication of such testimony must go far to offset the apparent failure of prohibition in such cities as Providence and Portland.

The celebration of James Russell Lowell's seventieth birthday recalls the fact that our surviving American poets of the first rank are growing old. Mr. Lowell has performed with distinguished ability so many high services to his country and his age that many do not today think first of him as a poet. But a generation ago he seemed likely to stand first in the first rank. He had then done work that placed him high in that rank; and his fertility and power in many lines of poetical composition raised expectations that have never been quite fulfilled. This is only saying that he transferred his intellectual activity to other departments of work, in which also his eminence is unquestioned. As a scholar, critic, essayist and diplomatist,

he has done high service. His lifelong services to patriotism, his support of high standards of political and national life, will hereafter be more widely acknowledged than they are to-day. His convictions and his courage have been as characteristically illustrated in exposing the baseness and disgrace of political corruption at home, as in ably representing our institutions abroad. No living American is more profoundly respected in England, or has done more to make his country and its government honored there. A certain impatient contempt of the abuses and shams tolerated in what are called "practical politics," and great freedom in speaking his thought, have perhaps caused some coldness towards him in the popular American mind,—certainly between him and many of those with whom he was formerly joined in political action. But the author of the Biglow Papers, the Commemoration Ode, and the Essay on Democracy, need fear no permanent forgetfulness of his life-long loyalty to the finer and humaner ideals of American patriotism. One passage of the Ode ought to be in the memories and hearts of the youth of the new generation, as it embodies at once the spirit of those ideals, and celebrates the sacrifice they have called for, in some of the noblest lines our age or any age has produced:

"Many loved truth, and lavished life's best oil
Amid the dust of books to find her,
Content at last for guerdon of their toil,
With the cast mantle she hath left behind her.
Many in sad faith sought for her;
Many with crossed hands sighed for her;
But these, our brothers, fought for her,
At life's dear peril wrought for her,
So loved her that they died for her,
Tasting the raptured fleetness
Of her divine completeness:
Their higher instinct knew
Those serve her best who to themselves are true
And what they dare to dream of dare to do."

The perennial youth of some of our Unitarian ministers is an effective recommendation of the faith they have preached to the world. Rev. Dr. Furness, of Philadelphia, who is eighty-eight years old according to the calendar, has lately been writing and preaching sermons with his old-time vigor. And now, our genial and venerated friend, Rev. William P. Tilden, after preaching six months in Wilmington, Del., has received an urgent call to settle with the church there. This will surprise no one who knows Mr. Tilden. The Wilmington church evidently has the current preference for a young minister, and hence has wisely determined to secure one who will stay young.

WOMAN'S WORD AND WORK.

NEW YORK LEAGUE OF UNITARIAN WOMEN.

We are glad to hear that the Unity Society of Harlem propose to build a new church, for, at our March meeting, Arthur Hall, their present place of worship, was so crowded that many ladies had to stand.

After the Religious News Report, and a very interesting philanthropic report on an English charity for fallen women, the discussion of the day's subject, "The Education of Girls," was opened by a paper written by Miss Gibbons, and read by Mrs. Baker. She said girls' education was entirely aimless. Is the fault in the schools? The system of the schools is made by the material they deal with. The parent tries to run dancing-school, concerts and dressmakers, in connection with school. The child has too little ambition; the parent too much. At eighteen, a domestic crisis, and a summer hotel experience occur, and school-life is over. Shall school-standards be raised to that of admission to Harvard? The objections are, that it is expensive, requiring the trained labor of a higher class of teachers; that no pupils apply; that it interferes with household duties. All these objections were answered by the essayist.

Mrs. Rawson said we should train our daughters to such mental and physical well-being that life will be one summer day of use and enjoyment. As soon as the child can understand, give it some regular service to do,—as, bringing papa's slippers—a first lesson in unquestioning obedience, industry, love for others and an impression of usefulness, producing self-respect. Train girls to independence of matrimony, that in matrimony they may have a reserve force. This is an age of specialties; it will please them to choose their life-work. Girls should learn to do everything they expect servants to do. This will define the proper relations between mistress and maid. Girls' dress needs improvement. With her waist for a clothes-line, we hang out more than the weeks' wash, on every day in the week. Let us make her strong in the Department of the Interior.

Miss Lester said girls need a knowledge of physiology; their sicknesses come constantly from ignorance, wrongly called carelessness. The mother should teach her daughter the laws of her nature, that she may know what to expect; she will suffer no loss of delicacy; the truth is the best cure for morbid curiosity.

Mrs. Smilie said that Gen. Gordon in the wilderness lamented that shoemaking was not a part of his education. Our grandmothers, however, spun, wove, washed, preserved, made sausages, swept, dusted and polished furniture, with zeal worthy a better cause. We are far from those primitive principles of living, but in our eagerness for woman's higher education, let us not give up these things.

Miss Curtis called it unfair not to let girls work; it is impossible for a young man without money to marry his equal; he cannot support her in luxury, and she cannot help him. But a New England farmer marries from economy; a wife being cheaper than a housekeeper,—not a creditable motive; but if American girls are bred as Americans, it is a fatal mistake to leave girls ignorant of domestic affairs. Women should be taught business principles, or not be blamed if their work is of a lower quality. It is often objected that women should not be trained to earn their living, that men should do it for them. But how are we to prevent it, if the man is not forthcoming?

Miss Sheldon thought woman's too emotional life cannot be counteracted by culture, but by work. Let her gain the elements of many things, but go deep into one; keep her mind progressive by intensity.

Mrs. Wilkes said some of these questions sound strangely to us from the West; there co-education is a matter of course. The girl enters college with her brother; cooks, washes, keeps house for him,—and leads in his classes. Train girls to develop — not their own individualities, but their individual expression of the Divine. L. L. S.

Ass't. Cor. Sec'y.

UNIVERSALIST NOTES.

CITY CHURCHES.

Universalists, like all other Christians, are in these days forced to the study of the new problems in church work incidental to the special social conditions in our cities. It is quite apparent that more work of all kinds has to be done in order to reach the people who most need the church and who have the least of it. The past month has given us a most admirable paper, full of intelligent and suggestive thought upon this subject by Rev. George L. Perin, of Boston. Mr. Perin has evidently given the subject much study; and being situated so as to test his theories by his practice, his words have a double value. Like all intelligent students of this problem, Mr. Perin sees the need of a more adequate force of paid workers in every large church, and regards the plan of having but one regular minister for a large city church as "extravagant and unbusinesslike." He recognizes the need of a more ample program of works and ways in the administration of the city churches, classes, kindergartens, charitable visiting, lectures and the like. He would have not fewer services, but more and better ones. He believes in the power of music as an auxiliary to the church's work. He would bring the church into line with all the best and most characteristic methods of business circles in this busy century. Mr. Perin evidently does not see any reason why this sort of work should not be done by Universalist churches as well as by the older and stricter communions. His paper in the *Christian Leader* for February 28, deserves a careful study by every Universalist and Unitarian minister.

DOCTRINAL PREACHING.

A survey of the themes from time to time announced by our ministers in the church papers seems to show that the people have not utterly tired of what is commonly known as "doctrinal preaching." A correspondent of one of our weekly papers records the fact that the three Universalist pastors in Brooklyn, N. Y., have all been giving their people good, wholesome pulpit instruction this winter in the doctrines of the larger faith. Nor have the people avoided their ministrations, but have come in large numbers to hear just these things which we are sometimes told have lost their hold on men's minds. It is just possible that the only "dogmas" the world is weary of, are the false ones; and that the presentation of teachings that are true and worthy of men's belief will always find acceptance.

RELIGIOUS ACTIVITY.

The "revival area," to paraphrase a signal service phrase, seems to be central this year in Ohio. Brother Stanford Mitchell, recently ordained as a minister, has been joining with local pastors in various places, and the additions to the churches make a long and interesting list. Other regions are to be heard from, and as the season of Easter approaches, the work of the year is culminating in harder and more continuous efforts than ever for the quickening of religious life. J. C. A.

ENGLISH AND FOREIGN NOTES.

The final vote has been taken on the question of the removal of Manchester New College from London to Oxford. After a somewhat prolonged and heated controversy, the Oxford advocates have carried their point. It is to be hoped that the dispute will leave no unpleasant feelings behind. After fair discussion and the employment of the legitimate weapons of controversy, the struggle is ended, and, now, nothing remains but to make the best of the arrangement.

Dr. Parker seems to be willing in a very accommodating sense to be all things to all men, if perchance, he can save some. He holds meetings in connection with his society, at which men are permitted to smoke while he and others try to preach the gospel to them. Why not go a little further and have drinking, and so combine piety with pot-house manners? Surely, this is a concession to vulgarity which is of both doubtful taste and utility. One cannot have much respect, either for the ability or good feeling and decency of working men who insist upon taking their religion with beer and tobacco if they are to take it at all.

Mr. Henry Tate, of London, who has done so much for educational and philanthropic movements, and whose great wealth is always at the service of mankind, proposes to commemorate his old pastor, the late Dr. Charles Beard, of Liverpool, by endowing scholarships in connection with University College, Liverpool, a public institution with which Mr. Beard was closely identified during his ministry at Renshaw St. Chapel. The funds are given on the following conditions:

"(*a*) For the preservation of Mr. Beard's memory.

(*b*) The annual income to be devoted to one or more scholarships as the Senate shall from time to time recommend.

(*c*) The scholarship, or scholarships to be associated with the Arts faculty of the College, and, so far as from time to time shall in the judgment of the Senate seem expedient, be directed towards the promotion of historical study and research.

(*d*) The scholarship, or scholarships to be either entrance, or senior, or historical, as the Senate shall from time to time recommend." No gift could be more appropriate, whether in selection of object, or terms of application.

The Rev. T. W. Freckleton, who has ministered so long and so faithfully at Unity Church, Islington, London, has resigned his pulpit, and will leave in midsummer. Mr. Freckleton has been actively identified with the work of the British and Foreign Unitarian Association.

Dr. Parker has just published a statement of what he wants in religion. His needs are not very voluminous. They are: 1. Total abolition, as tests of orthodoxy, of all written creeds, standards, and catechisms, as largely responsible for the infidelity and hypocrisy of the world. 2. The entire secession of the Low Church Evangelical Party from a church whose creed is neither Evangelical nor Protestant when grammatically and historically interpreted. Conscience cannot healthily live upon parentheses, foot-notes, or scholastic glosses. 3. The approach of all Christian communions to closer fellowship and more active co-operation.

The *Times* newspaper has fallen into a pit dug for it by as perfect a rascal as ever breathed. Irish nationalists on both sides of the Atlantic are laughing at its calamities. But though the case as against Mr. Parnell has utterly broken down, the evidence against the Land League is overwhelming. It has been proved beyond doubt that the League was a powerful conspiracy against law and order, and the source of dastardly crimes.

If the religious condition of Liverpool be a fair sample of the state of other towns of the same size and character, there is an ominous falling off of public interest in the churches. With an increase of 176,000 in the population, and of 57,000 sittings in the church and chapel accommodation, the attendance morning and evening in 1882, was 14,000 less than in 1851; and those altogether absent from any place of worship in 1851, who could have been present, were 53 per cent.; in 1882, they were 75 per cent.

The Anglican Episcopal Church is interested just now in an important ecclesiastical trial. The Archbishop of Canterbury is engaged in trying the Bishop of Lincoln, for ritualistic innovations. Both sides are represented by eminent ecclesiastical lawyers. Bishop King is supported by a defense fund which has reached the sum of $95,000. J. C.

LITERARY NOTES.

A volume of poems from Col. T. W. Higginson is just appearing from the press of Longmans, Green & Co. It is called "The Afternoon Landscape," and is dedicated to J. R. Lowell.

One of the most valuable tracts published by the American Unitarian Association is one lately issued, entitled "Unitarianism," by Rev. Rush R. Shippen. As a careful account of the history and present condition of Unitarianism in the world it fills a place not filled by any other pamphlet of which we have knowledge.

"The Changes and Lessons of a Ministry of Eighteen Years" is the title of an excellent sermon preached by Rev. S. W. Bush, on February 17th, at the close of his settled ministry in Needham, Mass., and printed by Geo. H. Ellis.

Messrs. Harper & Brothers published March 12th, "The Correspondence of John Lothrop Motley," edited by George William Curtis. The work is in two royal octavo volumes, accompanied by an engraved portrait of Motley. The letters cover the period from Motley's school-days in 1824, at the academy of Mr. Charles W. Greene, near Boston, to the year of his death in 1877.

Harper's Bazar, of March 15, contains a portrait of its late editor, Miss Mary L. Booth, and an obituary notice by Mrs. Harriett Prescott Spofford. The sorrow felt

over the death of Miss Booth is widespread and genuine. By her translations, and especially by her long and efficient work as the editor of *Harper's Bazar*, she had won a place well nigh in the front rank of the literary women of the country.

Rev. M. J. Savage's published sermons thus far this year are as follows:

1. Another Year—What for?
2. The Church's Problem.
3. The Intermittent Vision.
4. The Law of Loss and Gain.
5. Good Citizenship.
6. The Common School Conflict.
7. Break-up of the Old Orthodoxy: Why Men do not Believe it.
8. Life's Aim and Meaning.
9. The Roman Church.
10. Church and Bible.
11. Things that make Honesty hard.
12. Good-Will.
13. Looking Before and After.
14. Liberal Orthodoxy.
15. The Self and Others.
16. The Mistakes, the Opportunities, and the Needs of Unitarianism. (Rev. Grindall Reynolds.)
17. Unitarianism.
18. The Problem of Evil.
19. Free Religion and Ethical Culture.
20. Love, the fulfilling of the Law. (Rev. Mrs. Eliza T. Wilkes).
21. Life's Petty Worries.
22. Scientific Materialism.
23. The Importance of the Commonplace.

Subscription price for the series, $1.50; for single sermons, 5 cents. Address Geo. H. Ellis, 141 Franklin St., Boston.

Our series of articles on Dr. Martineau's "Study of Religion," which closes with the present number of the *Unitarian*, will be issued in pamphlet form. Price, 5 cents a copy.

"Mental Evolution in Man" is the title of a book by George J. Romanes, F. R. S., just published by D. Appleton & Co.

A valuable new book has just appeared from Archdeacon Farrar, entitled, "Lives of the Fathers." It is a series of sketches of early church history in the form of biography. Accounts are given of eighteen of the most eminent of the Church Fathers, from St. Ignatius of Antioch to St. Chrysostom. It is issued in two volumes by Macmillan & Co.

One of the most interesting of the articles in the March monthlies is Mr. and Mrs. S. J. Barrows' "Personal Reminiscences of William H. Seward" in the *Atlantic Monthly*.

It is difficult to realize what an entire transformation Rome has undergone within a recent period, and more difficult still to have any idea what an astonishing revelation of ancient manners and customs the excavations in modern Rome have proved. These excavations, undertaken and carried on under Rodolfo Lanciani's control, he describes in his "Ancient Rome in the Light of Modern Discoveries," recently published by Houghton, Mifflin & Co.

To parents selecting books for their children *All Souls' Monthly* (Dr. Heber Newton's) recommends the following:

"Little Men," Louisa M. Alcott; "Little Women," do.; "Plutarch for Boys and Girls," V. White; "Fairy Land of Science," Buckley; "Stories from Greek Tragedians," Church; "Stories from Herodotus," do.; Stories from Virgil," do.; "Childhood of Religions," Clodd; "Childhood of the World," do.; "Tanglewood Tales," Hawthorne; "A Wonder Book," Hawthorne; "A Noble Life," Muloch; "Chaucer for Children," Hawejs; "Tom Brown's School Days," Hughes; "Ten Times One is Ten," E. E. Hale; "Boy Travelers' Series," Knox; "Heroes of Greek Fairy Tales," Kingsley; "Boys' Froissart," Sidney Lanier; "Tales of Shakspeare," Charles and Mary Lamb; "Back of the North Wind," Geo. McDonald; "Ronald Bannerman's Boyhood," do.; "Marco Polo's Travels and Adventures," Towle; "Raleigh's Exploits and Voyages, do; "Golden Deeds."

Reason is the name of a new monthly devoted to "literature, religion and philosophy," which comes to us from Minneapolis and St. Paul. Its editor is A. S. Edwards, with Rev. Messrs. M. D. Shutter, H. M. Simmons, K. Janson, S. M. Crothers and others as contributors. It contains fourteen pages of reading matter,—somewhat larger than the *Nation*. Its appearance is attractive, and its matter is fresh, bright, broad in spirit, and earnest. Among the more interesting contributions to the first number are sermons by Mr. Shutter and Mr. Simmons, and an article on "The Influence of Fiction on Modern Life," by Rev. Charles J. Staples. We heartily wish success to this new venture.

"John Ward, Preacher," seeems to be attracting much attention in England, where it has passed through six editions. More than twenty thousand copies of the book have been sold in this country. It has received the honor of being "pirated" in London.

Houghton, Mifflin & Co. have just issued a new life-size portrait of Oliver Wendell Holmes which is even better than the earlier one.

Through the Brookes fund, of Meadville, administered by Prof. Frederick Huidekoper, 179 ministers have been supplied with Unitarian books, free, the past year. These ministers are located in twenty-three states and territories and represent twenty-one different denominations.

We announced in our last that Rev. W. M. Bicknell, of Malden, Mass., had kindly offered to act as missionary agent for the

distribution of the *Unitarian* at second hand. The plan is this: Mr. Bicknell asks persons who are willing to send away their *Unitarian* to some one else after they have themselves read it, to please notify him. Also he asks to have sent to him addresses of persons who would like the *Unitarian*, but who do not feel able to take it. Thus he will be able to act as a go-between, letting those who are willing to dispose of their *Unitarians* know where to send them. Do not send him copies of the magazine itself; only send him *addresses* (your own or others) according to the above plan.

Poetry, Comedy and Duty is the unique title of a volume recently issued by Houghton, Mifflin & Co., from the pen of C. C. Everett, D. D., of the Harvard Divinity School. One opens the volume querying by what subtle chain three so dissimilar themes are thus closely associated. Some readers will close the volume, after perusal, with the feeling that, like much of Emerson's writing, there is little organic connection between the parts, and that the attempt made, in the nine pages of the conclusion, to find and point out such connection, adds nothing to the value of the work as a whole. But lack of organic unity seems to us scarcely, if at all, a defect in a book so masterly in its treatment of each separate theme. The volume belongs to the department of philosophic literature; but, in the treatment, Dr. Everett has found room for so much of the poetic faculty of imagination, that the tyro in philosophic thought will be charmed by the beauty of style, while the trained thinker will find this charm of style only an adjunct to the clear logic, subtle analysis, and deep insight which characterize the thought.

In this little volume Dr. Everett has made a valuable contribution to the philosophic analysis and explanation of the origin and meaning of æsthetic enjoyments and ethical imperatives, and has added not a little to his own fame as a clear thinker and charming writer. No lover of poetry can afford not to read the chapters upon "The Imagination" as the poetic faculty, "The Philosophy of Poetry," "The Tragic Forces in Life and Literature" considered in their relations to poetry, and "The Philosophy of the Comic." One of the two chapters upon ethics is entitled, "The New Ethics," and appeared as an article in the *Unitarian Review* a few years ago. Those who read it there will be all the more interested to re-read it in this new setting.

PUBLICATIONS RECEIVED.

How Religion Arises. By Duren J. H. Ward, Ph. D., B. D. Boston: Geo. H. Ellis.

Christ in the Life. By Rev. W. S. Woodbridge. Boston: Universalist Publishing House. Price, 25 cents.

Our Legacy. Boston: American Unitarian Association. Cloth, 30 cents; paper, 15 cents.

The Tree of Mythology. By Charles De B. Mills. Syracuse, N. Y.: C. W. Bardeen.

Heaven Revised. By Mrs. E. B. Duffy. Chicago: Religio-Philosophical Publishing House. Paper, 25 cents.

Sketches of the Scientific Dispensation of a New Religion. By Singleton W. Davis. San Diego, Cal.: S. W. Davis. Pph.

The Church of the Future: An Essay. Philadelphia: C. M. Mission Society. Pph.

Sermons for Our Day (March). By John Page Hopps. London: John Heywood. Pph.

Unitarians and Christian Fellowship: A Sermon. By Rev. J. Cuckson. Springfield, Mass.: Journal Printing Co. Pph.

Modern Science Essayist (January 15 and February 1). Boston: The New Ideal Publishing Co. Monthly, $1.00 per volume. Single number, 10 cents.

Fifty-Seventh Annual Report of the Trustees of the Perkins Institution and Massachusetts School for the Blind. Boston: Wright & Potter Printing Co.

Sixth Biennial Report of the Board of Directors of the Kansas Historical Society. Topeka: Kansas Publishing House.

Year-Book of the Spring Garden Unitarian Society for 1889. Philadelphia: Geo. H. Buchanan & Co.

Year-Book of Plymouth Church, Indianapolis, Ind. (1888). Indianapolis: Carlon & Hollenbeck.

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month.

Unitarian Review (March).

Our Forerunners. By Andrew P. Peabody.

Bryce's "American Commonwealth." By John W. Chadwick.

Story of the Socinians. By S. C. Beach.

Religious Tendencies in Scotland. By R. A. Sinclair.

Synesius. By Frederic H. Hedge.

A Ministry "At Large." By H. Tambs Lyche.

North American Review (March).

Humanity's Gain from Unbelief. By Charles Bradlaugh.

Errors in Prof. Bryce's "Commonwealth." By L. S. Bryce.

Can Our Churches be made more Useful? By M. J. Savage, E. E. Hale and Washington Gladden.

Lend a Hand (March).

Cheap Public Amusements.

Homes for Gentlewomen. By John Williams.

Atlantic Monthly (March).

The Isthmus Canal and our Government. By Stuart F. Weld.

Some Colonial Lawyers and their Work. By Frank Gaylord Cook.

Old Testament Student (March).

The Schools of the Sons of the Prophets. By Ira M. Price.

The Babylonian Istar Epic. By James A. Craig.

Tiele on Babylonian-Assyrian Culture, III. By A. S. Carrier.

Andover Review (March).

What is Reality? Part I. The Answer of Subjective Analysis. By Francis H. Johnson.

The Ethics of the License System. By John Faville.

The Sanitarian (February).

Problems in Regard to Yellow Fever and the Prevention of Epidemics. By Jerome Cochran.

Theory of Recovery and Immunity from Infective Diseases. By Arthur Hanau.

The Century (March).

The Grand Lama of the Trans Baikal. By George Kennan.

Christian Ireland. By Charles de Kay.

York Cathedral. By Mrs. Schuyler von Rensselaer.

Scribner's Magazine (March).

A German Rome. By W. B. Scott.

Economy in Intellectual Work. By William H. Burnham.

Mexican Superstitions and Folk-Lore. By Thomas A. Janvier.

NEWS FROM THE FIELD.

We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.

Ministers, Sunday-school superintendents and teachers and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs, send immediately on a postal card. All items should reach us by the eighteenth of the month.

Atlanta, Ga.—During the recent short absence of the pastor of the Church of Our Father, his pulpit was most ably and acceptably filled by Rev. Atticus G. Haygood, D. D., until lately president of Emory College, Oxford, Georgia, and by Prof. Harris of the same institution. The ladies of the church will hold a fair about the 10th of April.

Black River Falls, Wis.—In January, Pastor Owen, of Arcadia, visited this place by invitation; last month both he and Rev. Mr. Crooker, of Madison, spent Sundays here. There is promise of an early organization and of the establishment of a People's Church this spring.

Bloomington, Ill.—Rev. H. A. Westall's vigorous sermon upon "Robert Elsmere: Was he a Unitarian?" has been printed and widely circulated.

Boston and Vicinity.—With March 10th, Rev. E. E. Hale began a series of Sunday evening services, at the Church of the Good Samaritan. The attendance has improved lately and it is hoped that these continuous services by a single minister may increase the interest. Like all new efforts of the kind, however, this suffers from the fact that the people round who would naturally join, are holding back till they see whether it has come to stay, and is to be a permanent church: while at the same time, it is only by their joining it that its permanence can be assured!

—The last union meeting of the Boston branches of the Women's Auxiliary Conference, held in the Arlington St. Vestry, was unusually interesting. The vestry was crowded to the doors, over 150 people being present. The local post-office missions each read the most interesting letter of those they had recently received. The special attraction of the afternoon, however, was the presence of the Rev. Eliza T. Wilkes, who gave a deeply interesting account of her work in Luverne, Minn., and at other points in Minnesota and Dakota, emphasizing the opportunity in these new communities for preaching a faith at once practical, and free, and deeply religious.

—Lent is not very specially observed in our Boston churches, but the Wednesday noon services at King's are a little better attended than usual. There are services each Wednesday afternoon through Lent, at 4:30 o'clock, at the First Church, Rev. Stopford W. Brooke's. Some of the young people from the other churches join with those of Mr. Brooke's church to form a volunteer choir for these services.

—We have all been watching the daily accounts of Rev. H. W. Foote, with alternations of hope and painful suspense. He has made himself very dear to all in Boston by his long ministry here and his uniform kindness and helpfulness to all.

—The tenth and last address in the season's course in Practical Ethics at the Young Men's Christian Union was given by the president, William H. Baldwin, on "Moral Bravery and Moral Cowardice;" and a most earnest and noble address it was.

—On March 12th, Rev. M. J. Savage gave a lecture before the Women's Educational and Industrial Union, on "Popular Superstitions."

—In Dorchester, at the First Parish, Rev. Brooke Herford, Rev. M. J. Savage and Rev. E. A. Horton have been speaking on the three last Sunday evenings of March, on different phases of Unitarian history and thought.

—One of the best charities of Boston is the Free Kindergarten for the Blind. An effort is being made to raise for it an endowment of $100,000. Of this sum $74,000 is secured.

—Seldom has any private loss occurred that will be more widely felt than that of the late Miss Harriet W. Hall (daughter of late Rev. E. B. Hall, of Providence, and sister of Rev. E. H. Hall, of Cambridge), who died March 18, at the age of 47. Among the young ladies of King's Chapel congregation

she was beloved as a friend and teacher of rare gifts, and only a few months ago they had given her great delight by the kind surprise of making her a life member of the A. U. A. But perhaps she will be most widely remembered among the younger race of ministers who during their Cambridge studentship have found in her mother's home in Pinckney St. an always hospitable fireside, and in Miss Hall a strong, helpful friend, with a beautiful power of stimulating thought and life.

Chicago, Ill.—*Unity* has changed its form to an 8-page paper, with a size of page about the same as the *Christian Register* or *Independent*. The names of Rev. David Utter and Rev. Solon Lauer, disappear from the list of its associate editors, and those of Mrs. E. T. Leonard, Mrs. C. P. Woolley, Mrs. Emma E. Marean and Rev. J. R. Effinger, appear in their place. It is announced that the price will be reduced to a dollar a year if the number of new subscribers warrants it.

—The third meeting of the Unitarian Club was held March 6, at the residence of Mr. J. P. Gardner, Rev. H. D. Maxson reading a paper upon the question, "Do the Masses need Superstition?"

—On Sunday afternoon, March 10, Mrs. V. M. Richardson, of Princeton, Ill., president of the Women's Western Conference, read a paper on the Conference in the parlors of Mrs. Charles Dupeé.

Chippewa Falls, Wis.—Our indefatigable missionary at Gilmanton, Rev. Nath. Earl, has begun work at this important point organizing a church of some 30 or 40 members. As the Wisconsin Conference never lets go of any well begun work, we feel sure that this new church has come to stay.

Detroit, Mich.—On Saturday afternoon, March 16, some 200 persons assembled at the home of Emily Ward to celebrate her 80th birthday. It was a remarkable gathering of thoughtful persons, full of cheerful enjoyment and of reverent affection for a woman widely known, of great strength of character, executive capacity, beautiful benevolence, and wise tenderness. Many letters of regret and heartfelt gratulation came from persons at a distance, invited and not able to attend. Miss Ward is a sister of the late E. B. Ward. Mr. Giles B. Stebbins read a poem, giving pleasant glimpses of her remarkable career in the old pioneer days, which we regret that space forbids us to print.

Duluth, Minn.—The church at this place, which would have ceased to exist the last summer but for the persistent efforts of the ladies, is now very much revived. Rev. S. M. Crothers, of St. Paul, preached for them evenings for a time, making the journey from home, 154 miles, after his morning service. Arrangements were made, later, with some Eastern clergymen to supply the pulpit five weeks each, the A. U. A. paying their traveling expenses, the Duluth people providing them a home, and some Boston clergymen, not regularly engaged, filling their home pulpits. Rev. Mr. Jaynes, of West Newton, and Rev. Mr. Lawrance, of Dorchester, have already preached here, and are to be followed by Revs. Butler, of Beverly, Nichols, of Littleton, and Bulkeley, of Concord, Mass. A good Sunday-school has been started, a Unity Club holds interesting meetings; and all are greatly encouraged.

Eau Claire and Menomonie, Wis.—Rev. H. D. Maxson is meeting with great success in his work in these two cities. It is not a year since he began his preaching, yet he has gathered large and permanent congregations in both places, and the question of church building is already being seriously canvassed. It is probable that one or both of these promising movements will be well housed before next winter.

With churches solidly established at Black River Falls, Eau Claire, Menomonie and Chippewa Falls, the future of Unitarianism in Northern Central Wisconsin will be measurably secure.

Jamestown, N. Y.—We receive word that Rev. Henry Frank has been called as the settled pastor of the Independent Congregational church, and is drawing large congregations. A Society of the Good Shepherd has been organized for charitable and social work; also a Literary Club which is studying Emerson. A "School of the Open Bible" is making a study of the Bible's historical development, and a "School for Spiritual Culture" is at present studying the great religions of the world. Mr. Frank has completed a course of lectures on "The Origin and Evolution of the Devil Myth." Now he is delivering a course on "The Barbarities of Bigotry," —taking up such subjects as Intolerance in all Ages; the Creed Conflict in the Early Church; Arius, the Arch-heretic; Hypatia and Cyril; Abelard the Rationalist; Wycliffe; Luther; Wesley; Roger Williams; Heretics of To-day and the New Age of Persecution. These lectures are being printed in the Jamestown *Sunday Sun* and are finding a wide reading.

—Dr. Townsend, who began the liberal movement in Jamestown, is very much improved in health, and is hard at work trying to put the Lakewood School of the New Theology on its feet again.

Kendallville, Ind.—Mr. Giles B. Stebbins, Rev. J. L. Jones and Dr. H. W. Thomas have been preaching here in the People's Church. Mr. Stebbins is to go again.

Lowell, Mass.—Rev. George Batchelor was installed as pastor of the First Unitarian Society, February 27th. The order

of exercises was as follows: invocation, by Rev. Geo. C. Wright; reading of the scriptures, by Rev. W. I. Nichols; sermon, by Rev. Grindall Reynolds; prayer, by Rev. Thomas R. Slicer; charge to minister, by Rev. E. A. Horton; right hand of fellowship, by Rev. C. G. Ames; address to the people, by Rev. J. L. Seward. The moderator of the council was Rev. C. C. Hussey; the scribe, Rev. Lyman Clark.

Madison, Wis.—We are in receipt of two excellent sermons by Rev. J. H. Crooker, one entitled "Religion on Sure Foundations" printed privately, and one entitled "Co-operation for Holiness" issued as a tract by the American Unitarian Association.

—The Contemporary Club is now in the midst of its second course of lectures on American History. The lectures are delivered in the Unitarian church. The general subject of the course is "The Story of the Great West." The schedule of the course is as follows:

February 19. Topography of the Great West, with Reference to the Manner of its Settlement.—Dr. Thomas C. Chamberlain, President of the University of Wisconsin.

March 5. Trans-continental Exploration, by Northern Routes.—Prof. James D. Butler, LL. D.

March 12. Trans-continental Exploration, by Southern Routes.—Reuben G. Thwaites, Secretary of the State Historical Society of Wisconsin.

March 19. The Territorial Acquisitions of the United States.—Prof. Albert O. Wright, Secretary of the State Board of Charities and Reform.

April 9. California and her "Golden Fleece."—Prof. John B. Parkinson, Vice-President of the University of Wisconsin.

April 16. The Fauna and the Flora of the Great West, with Reference to their influence on Settlement.—Dr. Edward A. Birge, Professor of Zoology in the University of Wisconsin.

Manistee, Mich.—The work here goes forward well under the leadership of Mr. Gould. A library and reading-room are just being started in the Unitarian church. Mr. Gould went to Grand Rapids recently for a Sunday, and Mrs. Gould filled his pulpit.

Melrose, Mass.— The annual meeting of the South Middlesex Conference was held here on Feb. 21st. In the devotional service of the morning, Rev. A. M. Lord spoke upon the subject, "Who is my Neighbor?" Following this service came the reports and nominations of the committees. An interesting paper upon "The Encouraging Results and Outlook of Unitarianism, judged not only from its own Growth, but from the General Religious Advance of all Denominations," was then read by Rev. W. H. Lyon, of Roxbury, and was further discussed by Rev. Hilary Bygrave, of Belmont. In the afternoon session, officers for the coming year were appointed; the work of the Massachusetts Convention of Congregational Ministers was brought before the convention by Rev. Henry F. Jenks; and the discussion of the subject of the morning was renewed, Rev. Messrs. J. S. Thomson, Narcisse Cyr, W. M. Bicknell, J. H. Heywood, C. A. Staples, H. L. Wheeler, and Dr. Putnam taking part.

Milwaukee, Wis.—The Social Life Club of the Unitarian Church has been doing good work the past winter. A Historical class was organized in October, which secured five lectures on the History of the Northwest. Prof. W. F. Allen opened the course with an address on "The Place of the Northwest in General History;" and was followed by Prof. A. O. Wright on "The Discovery of the Northwest;" Prof. J. D. Butler on "The French Occupation of the Northwest;" Prof. F. J. Turner on "The Ordinance of 1787;" and Secretary R. G. Thwaites on "The Division of the Northwest into States." These lectures were all admirable and instructive, and were listened to by good audiences in the Unitarian church. The Historical class has held some dozen or more meetings for the detailed study of Northwestern history, at which, in addition to many lively discussions of points of interest, some twenty-five essays have been given by members of the class upon important topics ranging from the Mound Builders and the Iroquois, to George Rogers Clark's capture of Illinois, and the Spanish Invasion of the revolutionary period. Best of all, it has awakened a taste for local history among the young people, and shown them something of the early romance which hovers over the region of the great lakes.

Minneapolis, Minn.—Rev. Kristofer Janson has just returned from a two weeks' lecture tour through Minnesota and Dakota.

Pasadena, Cal.—The Universalist church here prospers under the vigorous leadership of Rev. E. L. Conger. The society is only about two years old, but it has outgrown one church edifice and is erecting another. In connection with a recent fair the ladies of the society published a thick pamphlet entitled, "Happy Thoughts from Home Thinkers," which gives excellent accounts of the City of Pasadena and of the characteristics and advantages of Southern California. Persons sending 25 cents for a copy (address Mr. Conger, as above), will get much information and at the same time help a good cause.

Portland, Oregon.—The Post-Office Mission connected with the Unitarian church has printed for missionary use two excellent sermons by Rev. T. L. Eliot, entitled "Sermons for Advent Sunday and Christmas." They may be obtained free, from the

corresponding secretary, Miss E. F. Davison, 189 Twelfth-st.

Saco, Me.—On February 21st, occurred the installation of Rev. John Lewis Marsh, as pastor of the Second Parish. The sermon was by Rev. C. G. Ames, other parts of the service being taken by Revs. G. M. Bodge, C. C. Vinal, Thomas Hill, D. D., Grindall Reynolds, W. I. Nichols and J. T. G. Nichols, D. D.

In the evening meeting Rev. G. M. Bodge, Rev. S. C. Beach, Rev. C. G. Ames and Rev. Grindall Reynolds spoke upon "The Purposes, Methods and Responsibilities of the Unitarian Church in Saco."

Rev. J. T. G. Nichols had been pastor of the church for forty-six years.

Sharon, Mass.—A large audience listened to Rev. Geo. W. Cooke's recent sermon on "Why there are too many Churches in Sharon." The sermon showed, however, that there are not too many, but that those which exist are not better attended because no church represents the deepest feelings of the people; and that the sectarianism should be buried in a broader church and a real religion.

Springfield, Mass.—The Rev. J. Cuckson, pastor of the Church of the Unity, has arranged to spend his vacation in England and on the Continent, and the other day his parishioners prepared an agreeable surprise for him, and presented him with a check for between seven and eight hundred dollars, as a mark of their esteem.

St. Louis, Mo.—Among the various activities of the Church of the Messiah, none has been more successful than that in charge of the Social Committee.

Delightful sociables have been held this winter as in preceding years, but under a new and more efficient form. The Ladies' Sewing Society has met in the afternoon in the church parlors to further the mission work; and at six o'clock the committee has welcomed the gentlemen to a hot supper and an evening of social enjoyment. The interest in these reunions culminated on the 20th of last month, when, the date of the sociable falling upon the china anniversary of Rev. Mr. Snyder's wedding, the committee made it the occasion of a grateful celebration. Old and new members of the parish joined in the ovation to him, evidencing their regard and esteem by contributing of their purse and presence. A valuable outfit of china, glass and linen commemorated the occasion,—the repeated good wishes from the people to the pastor lending such grace and welcome to the gifts, as made the receiving as blessed as the giving.

Tarrytown, N. Y.—Rev. Dr. Bixby, of Yonkers, began missionary work here in September last, and has held services every alternate Sunday afternoon since, with audiences varying from 20 to 200. The interest is steadily increasing, and an organization will be effected in the spring.

Toledo, Ohio.—The Free Kindergarten for poor children, which has been established by the ladies of the Unitarian church, is doing an excellent work and gradually attracting attention as one of the best charities of the city.

—Mr. Jennings recently exchanged pulpits with Prof. Barber, of Meadville, for two Sundays, lecturing to the students of the Theological School during the week on Social Science topics.

Toronto, Can.—The ladies of the church, besides distributing many tracts through the Postal Mission, during the past year, had printed for circulation some of the sermons of their pastor, Rev. A. T. Bowser. They support a Ramabai Association, also, to which they gave $55 last year.

Troy, N. Y.—The Unitarian society here has extended a call to Rev. Joseph Waite, of Janesville, Wis.

Watertown, Mass.—The ceremony of the transfer to the parish of the new building of the Watertown Unitarian Society, took place on March 6th. It is to be used for Sunday-school and social purposes; the cost of erection has been $9,637.04, besides many gifts. The exercises consisted of music, a prayer, a brief historical sketch of the church, report of the building committee, transfer of the keys, and addresses by Rev. Grindall Reynolds, Rev. E. J. Young, Rev. W. H. Savage, Rev. H. L. Wheeler and Rev. Francis Hornbrooke.

Waterville, Me.—The church is prospering greatly under the excellent pastorship of Rev. J. L. Seward, who came here last September. He has been giving lately a series of Sunday evening discourses on the Old Testament, which have attracted large audiences. The ladies' circle, which is very active, raised $700 last year. The young ladies' society, organized for church work, recently gave a successful entertainment at the city hall. The Channing circle meets fortnightly, and devotes the evening to literary, musical and social purposes. Besides gaining spiritually, intellectually and socially, the church is increasing in numbers, several persons having united at each communion service held since Mr. Seward came.

Wayland, Mass.—"We are all troubled here at the prospect of losing Rev. Herbert H. Mott, who has accepted a call to Winchester. His ministry for the past three years has not only built up and united the Society, but has won the affectionate respect of the whole town, Orthodox and Unitarian alike. The good wishes of all go with him."

Winchester, Mass.—This Society have called Rev. Herbert H. Mott, of Wayland, to their pulpit, and Mr. Mott has ac-

cepted and will probably enter upon his new duties about the beginning of June.

Winona, Minn.—A correspondent writes: "We feel very hopeful in Winona just now; our activities are numerous and all seem dead in earnest. Besides the regular Sunday morning service and Sunday-school, we have a well attended teachers' meeting on Tuesday evening, a ladies' sewing circle on Thursday afternoon, a girls' sewing circle on Friday afternoon, and on every fourth Thursday evening a sociable with a supper and an entertainment. The pastor and people are cordially recognized by all the other denominations in the city. The pastor is a member of and has read a paper at the Winona Ministers' Club, and has also taken part in union meetings held in the Congregational Orthodox and Methodist Episcopal churches. Under the auspices of the society, a lecture was delivered by the pastor, in Normal Hall, recently, to over two hundred people. Considering the fact that there has been preaching every Sunday for less than six months, the people think they have reason to feel hopeful."

JOTTINGS.

The Buchtel College (Universalist) at Akron, Ohio, has recently received a present of a valuable archæological collection from an Akron friend.

The *Gospel Banner* says that the Michigan Universalists are likely to have a pleasant summer resort on Lake Michigan, the Lakeside Land company having offered free to the State Convention forty acres for cottage purposes, and ten for park and tabernacle purposes.

"Speak a shade more kindly than the year before,
Pray a little oftener, love a little more,
Cling a little closer to the Father's love;
Life below shall liker grow to the life above."

The University of Michigan registers 1,908 students this year,—literary, 793; pharmacy, 110; regular medical, 387; homœopathic medical, 77; dental, 113; law, 404; studying *in absentia*, 24. Can Harvard surpass this?

I honor the man who is ready to sink
Half his present repute for the freedom to think,
And, when he has thought, be his cause strong or weak,
Will risk t'other half for the freedom to speak,
Caring not for what vengeance the mob has in store,
Let that mob be the upper ten thousand or lower. —*Lowell.*

Mrs. Margaret Deland, author of "John Ward, Preacher," is, like Mrs. Humphry Ward, engaged on another novel. Mrs. Deland's companion in Boston is a superb mastiff as big as a lion. Jokers say the dog's business is to defend her from enraged Presbyterians.

It is a beautiful and fruitful thought of Victor Hugo's that a man need never be inwardly unhappy so long as he has two things, "something to do and a sight of the sky."

Rev. Robert Collyer, of New York, has presented a bell to the Cornell University. In the letter accompanying the gift, Mr. Collyer says that when he was a boy, working in a blacksmith's shop in England, that bell was suspended over a factory. Its ringing in the morning was the signal for him to get up and go to work. He does not know its tone according to musical classification, but to him it was positively discordant in those days. Recently the factory was demolished to make room for a reservoir for the town of Leeds, and Mr. Collyer wrote to a friend in that town, asking that when the bell was broken up for old metal a piece of his old enemy might be sent him for a paper-weight. The Leeds town council, hearing of his request, presented him with the whole bell, and Mr. Collyer has now given it to Cornell. He says it will be pleasant to think of it as converted to new uses — a regenerate bell, calling people to nobler occupations, and therefore giving a welcome sound, instead of the old harsh summons to servile labor.

A few weeks ago Mr. Alva Gage, a leading business man of Charleston, S. C., wrote to the president of the local Bible society: "I see by a morning paper that at a meeting of the Charleston Bible society it required a long and interesting discussion to decide the question 'whether the Unitarians are Christians or heathen.' My self-respect as a member of the above society requires my withdrawal. Please accept this as my letter of resignation."

Goethe on the Trinity: "I ever believed in God and nature and in the victory of good over evil, but this was not enough for the pious souls. I must also believe that three are one and that one is three; and this the truthfulness of my soul rebels against; nor do I see what possible help it would be to me."

"'Tis not in the high stars alone,
Nor in the cups of budding flowers,
Nor in the red-breast's mellow tone,
Nor in the bow that smiles in showers,
But in the mud and scum of things
There alway, alway something sings."
—*Emerson.*

A clergyman met a man declaiming against foreign missions. "Why doesn't the Church look after the heathen at home?" "We do," said the clergyman quietly, and gave the man a tract.

Getting into a passion is a good deal like getting into a briar bush. The bush comes out all right, but you don't.

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